CHRIST AND HIS TEACHING

BURTON SCOTT EASTON, D.D.

232.95 Class
Ea792 Book
General Theological Seminary Library
Chelsea Square, New York
cop. 1
PRESENTED BY
Soc'y for Promoting Religion and Learning

Manuals for Students of the Society for the Home Study of Holy Scripture and Church History

CHRIST AND HIS TEACHING

BY

BURTON SCOTT EASTON, D.D.

PROFESSOR OF THE INTERPRETATION AND LITERATURE OF THE NEW TESTAMENT, GENERAL THEOLOGICAL SEMINARY, NEW YORK

NEW YORK

EDWIN S. GORHAM

11 WEST 45TH STREET

1922

232.95
Ea79z
cop.1
71833

Copyright
EDWIN S. GORHAM
1922

CONTENTS

CHAPTER		PAGE
I	The Expectation	1
II	The Messiah. I	11
III	The Messiah. II	27
IV	The Messiah. III	40
V	The Future Kingdom	57
VI	The Righteousness of the Kingdom	71
VII	Admission to the Kingdom	88
VIII	The Life of the Kingdom	101

BOOKS REQUIRED

FOR ALL COURSES

The Holy Bible, American Revised Version. A copy of the King James ("Authorized") Version should also be at hand for comparison.

The Apocrypha, Revised Version.

A Bible Atlas. The maps in any good Teacher's Bible will generally be sufficient.

A *Dictionary of the Bible,* Edited by James Hastings. One Volume Edition. New York: Charles Scribner's Sons. 1909.

A large note book, substantially bound.

A good Bible Concordance is recommended, but it is not indispensable.

FOR THIS COURSE

The New Century Commentary: *St Matthew,* by W. F. Slater, and *St. Luke,* by W. F. Adeney. Henry Frowde.

A Harmony of the Synoptic Gospels. By Burton & Goodspeed. Scribners.

For best results this course should be preceded by the course on *The Teaching of St. Paul,* but this manual should in any case be at hand for reference.

METHOD OF WORK

The Directions given in the Studies should be followed exactly, sentence by sentence, and, in particular, *every* Biblical reference should be looked up and verified. The important part of the course is the written work in the note book; ten minutes spent in writing is usually more profitable than an hour spent in reading. The note book is to be submitted at the close of the course, before the student can be admitted to examination, and it must contain all written work directed in the Lessons, and (as far as possible) the answers to *all* the questions asked. These answers should never be given as a simple "Yes" or "No"; they should include the wording of the question and give reasons for the reply. E. g., if the question reads, "Did St. Paul visit Neapolis?" the answer should take the general form, "Acts 16: 11 shows that St. Paul visited Neapolis." If a question seems too difficult, do not hesitate to say so frankly, but never leave a blank.

When the review of a Study is directed, a review of the corresponding part of the note book is always to be included.

The direction "Illustrate" occurs with considerable frequency; this always calls for written work, sometime rather at length. Subjects taken from modern life usually form the best illustrations. "Explain" is to be treated similarly. "Note" or "Observe" may

be given briefer comment, but something should always be written.

DEVOTIONAL APPLICATION

Each Study should be begun with the Collect for the Second Sunday in Advent. At the close a short extempore prayer, gathering up the main thoughts of the Study, is preferable to a formal Collect.

As the note book is to be submitted for examination, it should not contain intimately personal matter, and for this reason the questions in the Studies avoid direct reference to the experiences of individual students. But the possibility of such personal application will constantly be apparent, and it should be watched for. A second note book may be kept for devotional purposes, and keeping it may prove the most profitable part of the course. The Studies have purposely been made a little brief in order to allow time for this aspect of the study.

DIVISION OF TIME

The course presupposes an hour's study each day, but it has naturally been impossible to make all the Studies the same length. When extra time is given to some, others may be shortened, provided the average of one hour is maintained. Sometimes it has become necessary to combine two or three Studies for a subject that does not admit of an easy division; in this case the total of two or three hours may be arranged according to the student's convenience.

If the Studies are found too long, the illustrations,

etc., may be condensed. But directions to look up or copy out passages should never be neglected.

FURTHER STUDY

Students may be able to complete Studies in less than an hour, or may be able to devote an average of more than an hour each day to study. Such students should work through the regular Studies, until the end of a Section is reached. At this point will be found lists of books and references for a more detailed investigation of the material covered. These books should be procured in advance, to avoid delay when they are needed, but they should not be used before the proper time; a rather full knowledge of the text of Holy Scripture should always precede the use of commentaries.

Note

This is a course on the teaching of Our Lord, not a course on the Synoptic Gospels, and critical questions are mentioned only where unavoidable. Students, however, who can take time to read at least the introductions in Adeney's and Slater's commentaries before beginning the course will find some things easier.

This course nowhere refers to the Gospel according to St. John. The historical testimony of St. John has great value, but utilizing this testimony requires very special skill and training, so students should guard against introducing references from the Fourth Gospel into their results until further study is possible for them. This, naturally, does not detract in the least from the doctrinal and devotional use of the Gospel.

SECTION I

THE EXPECTATION

1

As an introduction to this course, and especially as an introduction to the prophecies of the Old Testament and the expectations of Israel, an hour may be spent in a devotional reading and study of Isaiah 40.

2

Read Psalm 74. This Psalm states in a most striking form a central problem of religion:—The world is God's creation, and His power to control it has never failed. And yet, looking at life as we see it, there is much that faith finds difficult to face; one might easily reason that human events are under the control of evil. How does the Psalmist express this? How may the present condition of the earth call forth similar questioning? Without looking specifically to a future life, Israel's reply was:—Evil undoubtedly has power today. But above it is always the control of God, who will allow it to continue only as long as its purpose remains incomplete. Then God will establish His rule over all the earth, and the condition thus created will be the Kingdom of God.

State this definition in your own terms, and memo-

rize it in substance. How does the Psalmist look forward to it?

3

The chief obstacle to the rule of God in this world lies in the hostile will of men; explain. And there are two ways of overcoming this obstacle, either by the conversion of this hostility to a desire for righteousness, or by suppression of such men's power to harm. What obstacles does man's free will place in the way of the former method? In the most optimistic view of things, can such a method ever succeed without a delay of tens of centuries? Have we any reason to hope that it will ever succeed? So explain why Israel's prophets usually chose the second method in their pictures of the future.

Read Ezekiel 30: 1-19, and explain its utilization of this second method. Why was military victory a natural figure to use for God's triumph? In v. 3 what is the meaning of "the day of Jehovah"?

Read Ezekiel 39 and explain it similarly, noting the same phrase in v. 8. Read Joel 2: 1-11, noting the same phrase in vv. 1 and 11. Is the conception of the phrase the same in all three cases?

4

The above passages speak of the conquest of Israel's enemies; why? Yet evil did not exist only outside of Israel; the final cleansing before the inauguration of God's rule must affect Jews as well as Gentiles. Read

the first two chapters of Zephaniah (without spending time on the more difficult passages), and show how the prophet teaches this truth. Where does the phrase "day of Jehovah" occur? What sense does it now have? How is this related to the sense discussed in the last Study?

5

Read Amos as far as 2:9, then 3:9-15, 5:18-24, 6:1-8. What view does Amos take of the day of Jehovah? For other occurrences of the phrase see Isaiah 2:12-22, Jeremiah 46:10-12, Obadiah vv. 15-16. What do these passages add to the concept?

6

Review Studies 2-5, and then in the Dictionary read the article "Day of the Lord," and summarize it. Write a definition of the phrase in your own terms, emphasizing its teaching on the removal of all obstacles to God's Kingdom.

7

With the removal of the obstacles to the fulfillment of God's will, Israel could enter into permanent blessedness. But the conception of "blessedness" depends on the spiritual progress of the one who pictures it, and it may range from something very crude to something wholly spiritual. Explain and illustrate various conceptions in modern terms. Explain furthermore how, in one sense, a definition of blessedness is a defini-

tion of God; an imperfect heaven presupposes an imperfect God.

In Israel's case, about the simplest conception of the Kingdom (or final blessedness) is that of a happy and prosperous nation on earth. It is found most baldly, perhaps, in Deuteronomy 28: 1-14; read this passage and summarize its ideas of what goes to make up happiness. What is lacking in the conception of God that lies back of such an ideal?

8

Compare with the picture in Deuteronomy 28: 1-14 the conceptions of Amos 9: 11-15 and Ezekiel 47: 6-14; is there any advance, and, if so, in what sense? Read Zephaniah 3: 14-20 and Zechariah 8: 1-8. What advance do these passages offer? How does this advance bear on their conception of God? In particular, what is the importance of their hope of God's presence among His people?

9-10

Read Isaiah 1: 24-28, copying v. 27. Compare Isaiah 4: 2-6 (copy v. 4), 33: 17-24 (copy v. 24), Jeremiah 31: 31-34 (copy v. 33), Ezekiel 36: 22-31 (copy v. 27), Isaiah 65: 18-25 (copy the last part of v. 25). The primal essential of the Kingdom of God is righteousness; why? How do the verses that have been copied bear on this? How do these passages teach a higher doctrine of God than those of Studies 7 and 8?

Review Study 3 rapidly, and observe that the first of the two alternatives mentioned there appears in the passages above. The hopelessly unrighteous are of course excluded from the Kingdom, but are even the best of the righteous really ready for admission? A change must be worked in us all, and only God can produce this change; explain this in your own terms, and note the great religious advance of this conception over earlier ones.

11

Read Micah 4:1-4, Isaiah 2:2-4, 60:1-14, 66:18-21, Zechariah 2:11, 8:22-23, 14:16-19. What new features do these passages add to the doctrine of the Kingdom? What great addition do they make to the Jews' doctrine of God? Review Study 3, and explain the advance that the present passages show over those examined there.

12

Review Studies 7-11, and write brief definitions of the various conceptions of the Kingdom that have appeared.

Note. There is a rough chronological order in the appearance of the higher views of the Kingdom. But it does not necessarily follow that the highest view is the latest; some of the earlier conceptions are very pure, and even at a very late date crude conceptions found supporters.

13-14

Copy Isaiah 9:6-7. Ultimately, of course, this passage points to Christ, but it need not have been so understood by those who first heard it; show that it can also be explained to predict an earthly ruler at a not very distant time.

Why was it natural that Israel should expect that her triumphant king would be of the line of David (cf., e. g., II Samuel 3:1, 5:9-10, 8:1-3, 15, 10:17-18)? Explain how the Kingdom presupposes a King.

Read Isaiah 11:1-5; in what "lower" sense might a Jew interpret this passage? Read Micah 5:2-4 with the first clause of v. 5. Here v. 3 predicts the verse of the coming king; in what "lower" sense might a Jew interpret this passage? Treat Jeremiah 23:5, Ezekiel 34:23, Zechariah 9:9-10 similarly.

Note. It is very important to realize that the "higher" sense of these passages is not their only sense.

15-16

Read II Esdras 7:30-44, 88-99 (be careful to use the Revised Version), and describe the conception of the Kingdom in these passages. What great distinction is there between this and the earlier conceptions?

In the Dictionary study the first three paragraphs of the article "Apocalyptic Literature." Note the chief points in writing, and show how the passages from II Esdras illustrate them. The remainder of the article may be read more rapidly.

17

Review Studies 15-16 carefully. The essential fact in apocalyptic thinking is that it made the Kingdom supernatural, and placed it in the world to come. With this conception, the Messiah also was necessarily made a supernatural figure, of the world to come; why? Illustrate from II Esdras 13:1-12. Contrast the picture of the Messiah with the one in Studies 13-14.

18

Israel, then, had come to have *two* Messianic hopes, one based on the present world, one based on the world to come; one with a Messiah of the seed of David, one with a Messiah descending from Heaven. State this carefully in your own terms, amplifying the doctrinal features, and commit it to memory; it is the key to many Gospel difficulties.

Read Daniel 7, copying vv. 13-14. To which classification does the description belong? In the interpretation that follows the vision (vv. *22*, *27*) the heavenly figure is explained to represent Israel, but otherwise would it not be simpler to take it as depicting the heavenly Messiah? Many scholars think that this was its original meaning. The title "Son of Man" given to this figure is in contrast to the "beast" of the vision; as they represent the nations of the world, "man" came to represent something higher than this world. Explain this in your own terms; it is a curi-

ous but important fact. Compare the usage of "that man" in II Esdras 13:3; is the Messiah here a man or something higher than humanity?

That is, "Son of Man" was a much higher title for the Messiah than "Son of David," and is so used in other Jewish literature. Still more curiously, "Son of Man" in the sense might actually imply more than "Son of God," for this latter phrase was sometimes applied to mere human beings who enjoyed God's special favor; cf., e. g., II Samuel 7:14.

Copy the above paragraph and memorize it; it is very important.

19

In *St. Paul* review Studies 101, 218-219, and the Bible passages cited there, together with the Dictionary articles. How does the Millennial doctrine follow from the matter explained in the present Studies 17-18?

20

Review Studies 13-19. Describe briefly the various conceptions of the Messiah that have appeared.

21-22

In the Dictionary study carefully the article "Kingdom of God" as far as Section 2 ("In the New Testament"), verifying all the references and summarizing the conclusions.

23

Read St. Luke 1:46-55. Nothing is more familiar, but try to read it as a Jew of that day would have understood it. That is, in vv. 51-53 "them of low degree" and "the hungry" are the Jews (v. 54); "the proud," "the princes" and "the rich" are Israel's enemies, primarily the Romans. And Israel's victory has become certain because the Messiah will soon be born. Just how high a conception of the Kingdom *need* the hymn contain?

Read Adeney's comments on this passage; writing out the points that appear important, and commenting on anything with which you see reason to disagree. (This is always to be done, when a Study directs the use of a commentary.)

Note. If time permit, the article "Magnificat" in the Dictionary will be found valuable.

24

Read St. Luke 1:67-79, and treat it as you did the Magnificat. Is Adeney's note on v. 71 right?

25

Read St. Luke 2:10-11, with Adeney's comments, giving the important note on v. 10 special attention. Read 2:25-38, with Adeney's comments. Do these passages add anything to the conception of the Kingdom found in the Magnificat and Benedictus (note vv. 32, 34)? Do all the New Testament passages stud-

ied thus far satisfy the full Christian standpoint, and where do they fall short?

26

Review of Studies 21-26.

27-28

General Review of Studies 1-25.

29

Write from memory descriptions of the different conceptions of the Kingdom of God and of the Messiah. Enlarge and correct your answers from your notes.

For Further Study

A special course of a full year on the questions raised in this Section would be all too short. For slightly fuller information, the Dictionary articles "Messiah" (as far as Section VI), "Immanuel" and "Servant of the Lord" contain highly valuable material. The passages cited in the present Section might be reviewed with commentaries (those in the *New Century* Series will be found very practical). For a rather fuller consecutive treatment *The Faith of the Old Testament,* by Alexander Nairne, in *The Layman's Library* may be recommended highly.

SECTION II

THE MESSIAH. I

30

Read St. Luke 3: 1-2, with Adeney's comments. Look up all the names in the Dictionary (the "Herod" is "Herod Antipas," p. 344), and write down the chief facts about each. Find all the localities on a map.

31

Read Isaiah 40: 1-11, and then St. Luke 3: 3-6, with Adeney's comments, observing particularly his note on "rough ways." The New Testament here interprets the Old Testament allegorically; where Isaiah speaks of "rough ways" St. Luke understands "immoral lives"; write an interpretation of the whole quotation in St. Luke according to this principle. Is this moral interpretation a weakening or a heightening of the physical language used in Isaiah? Does it constitute a true fulfilment of prophecy?

32

Read St. Luke 3: 7-9, with Adeney's comments. Note that the people thought the Baptist to be announcing the Last Judgment; why? In v. 7 were those addressed grave sinners or merely the general

moral average? The Jews were exceedingly punctilious in ceremonial observances; why is this a dangerous condition when unaccompanied by moral effort? Illustrate the vice denounced here and in v. 8 from modern conditions in the Church.

In the last clause of v. 8 the assumption is, "God must save someone"; why does the nature of God make this true? What is the Baptist's reply? (Adeney's note is excellent.)

33-34

Read St. Luke 3: 10-14, with Adeney's comments. In v. 11 the principle is, "Lack of readiness to relieve suffering is a 'rough place' (v. 5), which must be made smooth in preparing the way of the Lord." A people prepared to meet their Judge must be a people in full sympathy with one another's needs; explain. Many radical social programmes of today, however impractical, contain a great element of righteousness in recognizing the justice of the Baptist's demands; explain and illustrate sympathetically. And many a selfish social organism of the past has been visited by God's judgment through revolt and revolution; explain and illustrate. Are there any present dangers of this sort? Where should the Christian emphasis be in meeting them?

But it should be observed carefully that Christian unselfishness does not commit Christians to any specific method of social reform; the problem of practicability involves the knowledge of many highly technical

questions, and radical reforms undertaken by well meaning amateurs may be disastrous; explain. So literal compliance under modern conditions with the Baptist's directions might do vastly more harm than good; the Baptist was addressing people living in the simplest possible circumstances. But Christians none the less owe an undoubted duty to do all they can to rectify bad social conditions, by charity, by the support of such movements as seem really profitable, by the attack of obvious abuses, etc. Illustrate.

The demand for strict honesty in vv. 13-14 should be considered in the same light of social responsibility; explain and illustrate. In the Dictionary read the article "Publicans."

35

Read St. Luke 3: 15-17, with Adeney's comments, and in the Dictionary Section 3 of the article "Agriculture." Is there anything in the Baptist's words that necessarily implies a *human* Messiah? Review Studies 23-25 rapidly, and explain the present passage in the same way.

Read St. Luke 3: 18-20, with Adeney's comments, and if possible verify his reference to Josephus. Read the much fuller account of the Baptist's fate in St. Mark 6: 14-29.

36

Review of Studies 31-35. Explain how the reform of morals, which the Baptist preached and the fever

of expectation that he stirred up prepared the way for Christ.

37

Read St. Luke 3:21-22, and compare it in detail (Harmony, p. 15) with the account in St. Mark, underlining the features peculiar to each Evangelist. (This is always to be done when the direction "compare in detail" is given.) Read Adeney's comments, verifying what he says about the differences in the accounts. Note very carefully the evidences he adduces to show that the Voice and the Dove were perceived by Our Lord in a vision immediately following His baptism. Explain this in your own terms.

38

Read St. Luke 2:52, with Adeney's comments. Note especially the word "wisdom" in this verse. Our Lord as God of course knew all things, but He was Man as well, and as Man He had a truly human intelligence, distinct from His divine power of knowledge. But every human mind, if it is truly human, must grow and develop. Can the brain of an infant, however perfect, support much knowledge of any sort? Can the brain of a child support as much knowledge as that of an adult? Even divine illumination cannot change this; if anything is human, it is finite and God's infinite knowledge cannot be received

by a finite mechanism, no matter how perfect the mechanism may be. The analogy of Our Lord's strength may help make this clear. As God He was omnipotent, but as Man there was a limit to His powers of muscular effort and endurance,—and in the latter He grew during His childhood.

When we speak, then, of Christ's perfect knowledge we mean (or should mean) that His divine knowledge illuminated His human mind as far as was possible *at each stage*. Yet each stage, since it was finite, could be and was succeeded by a further and more developed stage. I. e., He truly "increased in wisdom," as St. Luke says.

Explain the substance of this study in your own terms.

Note. For a very precise and accurate theological discussion of the subject of Our Lord's human knowledge, the reader may consult Dr. F. J. Hall's *The Incarnation,* especially pp. 147-150. The whole volume is admirable.

39

Read St. Luke 2:40-51, with Adeney's comments: does the last clause of his note on "the temple" seem satisfactory? Compare v. 49 with 3:22. We see that from boyhood Our Lord was conscious of God as His Father, in so very special a sense that He could not conceive of being looked for anywhere but in the Temple. Yet the Voice in 3:22 gave Him a special

revelation of the sense in which He was to think of Himself as God's Son; a revelation for which He had been waiting in perfect patience for many years, years of quiet and humility, although He knew constantly that He was set apart from other men (note this). At the Baptism the revelation came; He knew now that He was God's Messiah. (Note that if He had known this earlier, the declaration of the Voice would have been pointless.)

State all this in your own terms.

Note 1. Adeney's note on "Son" in 3:22 is defective, because Christ's general knowledge of His Sonship existed already in 2:49.

Note 2. In the Dictionary the article "Education" will be found interesting.

40

Read 3:22 once more. In *St. Paul* review studies 172-175 rapidly, and the article "Spiritual Gifts" in the Dictionary (if time permits). Read Isaiah 11:1-5 and 61:1-3. The Holy Spirit, by whom Our Lord was conceived, was of course always active in Him, but at the Baptism there occurred a special outpouring which filled His Sacred Humanity with the new gifts needed for the Messianic work. As God, of course, He had no need of these gifts, but as Man He could gain new powers from the Spirit, exactly as He could gain new knowledge from the Father. State this in your own terms.

41

Review of Studies 37-40. Write a short statement of Our Lord's experiences at His baptism, explaining how this is perfectly consistent with the fact of His divinity.

42

Read St. Luke 4: 1 and note the close connection of this verse with 3: 22,—Christ received the Spirit, was filled with the Spirit, and was led by the Spirit; i. e., the temptation followed the Baptism immediately. Read St. Luke 4: 1-13 (without using the commentary). To understand the general sense, review Studies 13-19 rapidly, recalling that "Messiah" was a word with many meanings. So, although Our Lord now knew that He was Messiah, He did not yet know *in what sense* the Messiahship was to be realized. Why was it natural to seek solitude for reflection? And the fast was likewise natural; after so tremendous a revelation, entire self concentration was called for (explain). And the moment of ecstacy at the Baptism was naturally followed by a reaction, which Satan would seek to utilize; illustrate. The latter's purpose was of course to lead Christ to adopt one of the less pure forms of Messiahship.

Read Adeney's notes on vv. 1-2.

Note. Because Christ was God He could not sin, for sin belongs to the Person, and not like knowledge to the Nature. But His finite human mind may not

have realized the impossibility of yielding, so that the Temptation was very real. Compare Hebrews 4:14-16, 5:7-10.

43

Read Deuteronomy 8:1-10; then read St. Luke 4:3-4, with Adeney's comments. Satan tempts Our Lord to become a Messiah engrossed in thoughts of self, without relying on God's care. "You have miraculous power at your command, why not use it to satisfy your own needs?" Explain how fasting would aid the suggestion. Here, however, there was no necessity for a miracle; Christ was in no danger of death, for inhabited regions were close at hand if food was necessary. So to attempt a miracle would be to attack God's providence, His government of the world by His "words." Read St. Luke 12:22-34 and explain how these verses apply. Read St. Luke 22:40-46, and explain how these verses also apply.

A certain amount of trouble, suffering and bodily discomfort is to be accepted as part of the natural order of things established by God's providence, and to seek miraculous deliverance from such trials involves a doubt of God's constant care; to seek an "easier way" involves a sacrifice of moral principle. If Our Lord had yielded to the temptation, He would have been momentarily more comfortable, but what would have happened to the Ministry? Illustrate the principle involved from familiar modern life.

44

Read Deuteronomy 6:10-15; then read St. Luke, 4:5-8, with Adeney's comments. Note especially what he says on v. 5; Christ, in telling the disciples about the temptation used language that they could readily understand. Mental visions of such extended scenes are common, and are often very fascinating; illustrate. How can Satan use such mental states for his own purposes?

Again the temptation is Messianic, for the Messiah had a right to rule over the world. Christ's personal attraction was tremendous; if He had sought popularity by flattering the people, perhaps He could have gathered such support as would have overthrown Rome and made Him master of the world. Would such a thought have been natural at this time? Would it have proved tempting? Explain why it was to be resisted for Christ's own sake,—for the world's sake. Explain how the lowering of the ideal could be called a "worshipping of Satan"; the latter never really says "worship me," he says "lower your ideal." Illustrate the principle involved from familiar modern life.

45

Read Deuteronomy 6:16-19, then read St. Luke 4:9-12, with Adeney's comments. Read also Psalm 91. The last temptation is the climax; it involves doubt of the truth of God's call. "After all, how do I know that I am really Messiah? Why not gain certainty by a miraculous test?" Explain this in your

own words, and illustrate how the same temptation comes to everyone who seeks to serve God in any special calling. Why was it easy for Satan to suggest the Psalm verse to Our Lord's mind?

God guides us normally by moral means. We may be mistaken about a special vocation, but the mistake will be revealed to us in time to save us from harm, if we persevere faithfully. To seek a miraculous confirmation of the vocation is not only to mistrust God's providence, it is to put Him to a test that He may well decline to meet. Explain the justice of Christ's reply.

Write a brief story of a person making a reckless attempt to test a vocation, and meeting with disaster thereby. Illustrate the principle involved more generally.

46

As a matter of history, is it more probable that Satan appeared physically to Christ, or that he insinuated the temptations into Christ's thoughts? If Satan is recognized as Satan, is he likely to succeed in his temptings?

Compare St. Luke's version of the temptation with the other accounts (Harmony, pp. 17-19), and note any important features not in St. Luke. The latter's order is probably right.

47

Review of Studies 42-46. Write a short continuous summary of the temptations in modern language, without using the symbolism of the Gospel accounts.

48

Read St. Luke 4:31-37, with Adeney's comments. In the Dictionary read the article "Capernaum," which is probably right in its conclusions.

For Christ's authoritative method (v. 32) cf. St. Matthew 5:20-22, and contrast Isaiah 45:1, Jeremiah 2:1-2, I Corinthians 7:10; what difference do you observe? The scribes of Our Lord's day (St. Mark 1:22) appealed to the verdict of earlier scribes, precisely as judges today appeal to the decisions of earlier judges. But Christ felt no need of appealing to anyone. State this in your own terms, emphasizing His consciousness of unique authority. Why did this cause such astonishment? Why might it particularly affect a person of disordered mind?

49

How far should we expect even Apostles and Evangelists to have been illuminated with a scientific knowledge of medicine? Review Adeney's note on "a spirit," and compare it with the Dictionary article "Possession" as thoroughly as time permits. Criticize the conclusions of these writers, if necessary, and state your own conclusions, noting, however, that the matter is not one of great importance.

50

Read St. Luke 4:40-41, with Adeney's comments, and compare the passage with St. Mark 1:32-34 (Harmony, p. 28). In St. Luke compare v. 40 with

vv. 33-34. The Jews were longing for the Messiah (3:15), and many must have been ready to hail Our Lord as the Promised One; was it strange that these excitable demoniacs proclaimed this belief? Doubtless others shared it, and a word from Him would have fanned a flame of popular enthusiasm. Review Study 44 rapidly, and explain why He silenced the outcries. So His preaching thus far could not have put forth explicit Messianic claims; this must be understood thoroughly. Read vv. 18-19, which at first sight appear to offer an exception. But they do not really; He proclaims the coming Kingdom (prophetic work), but does not say that He will bring it (Messianic work). Explain the distinction.

At this stage of the Ministry, then, men might believe Him to be Messiah, if they chose. But He would make no acknowledgment until the people were proved morally in earnest. State all this in your own terms. How does it bear on profitable acceptance of Christian doctrine today?

And there was a further reason for Christ's silence. To claim to be Messiah was to claim to be a prophet. And this claim was punishable by death unless the authorities acknowledged its truth (Deuteronomy 18:20); something they never would have done in Our Lord's case. He was not afraid of death, but death coming too soon would have been a disaster; explain. Note this carefully.

51

Read St. Luke 4: 31-43 through continuously, and then read Adeney's comments on vv. 38-39, and vv. 42-43. In v. 43 the emphasis is on "preach," in contrast to the healing, about which the people were so enthusiastic (why?). Was this a wholesome enthusiasm? What would have been the result if Christ, yielding to the popular demand, had allowed His time to be spent in healings? Compare 5: 14; why is the leper commanded to keep silent? Explain the evil results of his disobedience (5: 15-16). Show how there is a recurrence here of the Temptation of Study 44. Compassion towards physical infirmity was a real part of Our Lord's work, but He could not allow Himself to be absorbed in it. Apply this principle to the various duties urged upon the Church of today.

52

In the Dictionary read the articles "Scribes" and "Pharisees," noting the chief points in writing.

53

Read St. Luke 5: 17-26, with Adeney's comments. It was the duty of the scribes (v. 17) to investigate all new religious teaching, so that their presence does not indicate hostility as yet.

Christ's declaration in v. 20 *need* not be thought Messianic, for prophets also had the power of absolution (II Samuel 12: 13). But authority to judge was

an essential Messianic function also. Adeney's note on v. 24 contains a curious mistake, for Aramaic (the language spoken by Our Lord) had no definite article, and so could not distinguish between "a son" and "the son." The phrase used in Aramaic by Him probably meant "this human being," in the sense "I, although a human being," as expressed in the last sentence of Adeney's note. A reference to apocalyptic Messiahship (Study 18) would have been most misplaced (why?).

As regards the miracle in this section, it is of course possible that the paralytic suffered from some nervous disease that could be cured by the force of Christ's human personality ("suggestion"). But in this case the miracle of power is simply replaced by a miracle of knowledge, for Christ knew in advance that He could heal the sufferer; something that the most expert modern neurologist could know only after a most delicate and lengthy examination. Compare St. Luke 6:6-10 (read rapidly).

Note. The Dictionary article "Miracles" is an admirable piece of work.

54

Read St. Luke 5:33-39, with Adeney's comments. Verse 35 is a note by the Evangelist (a copy of St. Mark's note in 2:20 of the latter's Gospel), and is not part of Christ's words; would He have foretold His Passion in this way to the Pharisees?

Note that vv. 36-39 emphasize the existence of

something radically new in Judaism; what was it? How does v. 34 explain? How would the disciples have interpreted the mention of "the bridegroom"? But would the Pharisees have understood this? Yet even if they saw the meaning, was there anything unambiguous in the words that they could lay hold of? Note this ambiguity very carefully; Christ's language might have a clear meaning to those who sympathized, but others could seize nothing definite, or might even understand nothing. This method involved reserve, but no deceit. Why did Our Lord use it?

The happiness of the Ministry depicted in v. 34 should be noted. Most portraits and descriptions of Christ tend to be too gloomy; illustrate.

55

Review of Studies 48-54. What was the general attitude of the people towards Christ at this period? It was defective in moral zeal, but does it seem really hopeless?

56-57

General Review of Studies 30-55.

58

Write from memory a continuous account of Our Lord's conception of Himself as Messiah, as studied thus far, in such a form as to allow of considerable later expansion. Correct and enlarge this account from your notes.

For Further Study

It is probably best not to use any regular book on the Life or Teaching of Christ at the present stage of the course. But St. Matthew's parallels to the passages in St. Luke can be studied to advantage, using Slater's commentary, and comparing his treatment constantly with Adeney's. Little will be gained by using larger commentaries, unless the student is able to work with the Greek text.

SECTION III

THE MESSIAH. II

59

Read St. Luke 7:1-10, with Adeney's comments, and in the Dictionary the article "Centurion." With Adeney's note on v. 2 compare that on 3:14; the centurion was practically the chief of police of Capernaum. This explains his wealth and importance. Show also how it explains his close knowledge of Christ; what would be the duty of a police officer regarding a new and popular teacher? Note the extreme humility of his approach; what does this show as to his moral understanding? If his faith had been in Christ's miraculous power only, would his appeal have met with success? Note particularly v. 4. As Messiah Our Lord's first duty was to the Jews (why?), and during His lifetime He made no attempt to appeal to the Gentiles (cf. St. Matthew 10:5-6). After His death their time would come.

For present purposes v. 9 is the important saying. How does it bear on Christ's conception of His mission, with its emphasis on faith directed towards Himself? And note the tone of disappointment with Israel, which evidently presupposes that the Ministry had continued some time; why?

60

Read St. Luke 7: 18-23, with Adeney's comments. Which of his three explanations of v. 19 seems the most probable? There is still another explanation. Review Study 35, observing again that the Baptist does not say that the coming Messiah is Christ. Review 5: 33. If he had really recognized the fulfilment of his prediction in Our Lord, would he have continued such an independent practice? In other words, is it not possible that the question in 7: 19 comes from growing *faith,* rather than from growing *doubt?* Does this explanation seem attractive?

Does Our Lord's reply to the Baptist really amount to a "Yes" or to a "No"? How would the disciples have understood it? Would other hearers have understood it in the same way? Yet does it contain anything specific enough for Christ's enemies to use? Again note the moral approach; the miracles have real evidential value, but the preaching is the decisive point; why?

The "occasions of stumbling" against which the Baptist is warned were the lower ideals of Messiahship; how could they make faith in Christ difficult for him?

61-62

Read St. Luke 7: 24-28, with Adeney's comments. In his note on v. 24 "uncertainty" may be substituted for "vacillation." The verse asserts that everyone knows that the Baptist is no waverer; explain this in

your own terms. In v. 25 the point is, "If the Baptist is uncertain about me, it is through no desire to see a merely splendid monarch"; explain. Verify the quotation from Malachi in v. 27. Adeney's note on v. 28 is excellent; state it in your own terms. The Baptist looked for a Messiah of the kind described in 3:16-17, performing the judgment of God; he could not realize that Our Lord's works and words were actually effecting a judgment on the people, none the less effective because it went on so quietly. But to see this judgment required an eye able to look to the very heart of spiritual things, able to see that God could be manifested in quiet as well as in storm; compare I Kings 19:11-12, and show its application.

Yet men like the Baptist were really religious, and their faith was incomplete, not perverse like that of the Pharisees. Give an illustration of this type from modern life. Illustrate further the highest type, as Christ set it forth.

Note that v. 28 asserts that even then there were some men "in the Kingdom" (they were of course among Our Lord's disciples); what did they have that the Baptist lacked? The implications of the Kingdom as something in a sense already present will be studied later.

Judging from v. 28 did Christ expect to convince the Baptist by His reply?

63

Review of Studies 59-62. What do they contribute

to understanding Our Lord's Messianic claims? Expand your account (Study 58) with the new material.

64

Read St. Luke 7:29-35, with Adeney's comments. Note that "the men of this generation" in v. 31 evidently include more than the Pharisees and lawyers of v. 30; St. Luke's connection here is a little confusing. Adeney's note on v. 32 should be studied until the sense is perfectly clear. Self-satisfied persons will condemn all who differ from them, no matter in what direction; illustrate. Ascetic saints (v. 33) are often called insane (illustrate), and "human" saints (v. 34) are denounced as too lax (illustrate). Obstinate people are as hard to please as peevish children. In v. 35 "the children of wisdom" are primarily Christ's disciples (less particularly those of the Baptist). "Those who have tried it know!" (Illustrate.)

The title "Son of Man" (v. 34) is probably to be understood about as in Study 53. But Christ may have used it with a Messianic sense in His own mind; note that it occurs in a passage expressing profound dissatisfaction with the people (the significance of this will be explained later).

65

Read St. Luke 11:16, 29-33, with Adeney's comments. Explain and illustrate the last sentence of his note on v. 31. Show that the theme of this section is the same as that of Study 60. Explain why the re-

quest of v. 16 could properly be called a 'temptation." Note again the appearance of "Son of Man" in a passage condemning the people.

Compare St. Matthew 12:39-42 (Harmony, pp. 70-71), noting v. 40 in particular. Is it more likely that this prediction of the Passion was made publicly or privately to the disciples? "Three days and three nights" was a current term for any short time.

66

Read St. Luke 11:33-36, with Adeney's comments. The note on v. 33 is the key to this passage, which continues v. 32 without a break and carries on the reply to the demand for a sign. The meaning of v. 33 is:—"The Father did not send Christ into the world so constituted that men could fail to see his nature, if men would only look; the trouble was in men's eyes, not in the light." Write all four verses in modern terms, without the use of figures. Note especially Our Lord's certainty of His own position.

Read St. Matthew 5:14-16, with Slater's comments. Here the same illustration is applied quite differently; this must have happened rather frequently in Christ's teaching (why?). Now the "light" is the grace men receive from God; explain.

Note. For still another application compare St. Matthew 6:19-23.

67

Review Studies 63-66 rapidly.

Read St. Luke 12:49-53, with Adeney's comments.

The second clause of v. 49 means:—"How I wish it were kindled already!" With v. 50 cf. Psalm 69:2-3, 14-15; do you think Adeney is right in excluding a reference to these verses? Explain his conception. These two verses are of course a prediction of the Passion, but would the disciples have necessarily understood this? Need they have gathered more than an expectation of great trouble? By this time they certainly thought He was Messiah; how did this make the error corrected in v. 51 easy? Explain and illustrate vv. 52-53.

68

Review your note on "Herod" in Study 30. Read St. Luke 13:31-35, with Adeney's comments; note especially what he says on "perfected," v. 32, and compare his comments on 12:50. How does Hebrews 5:7-10 throw further light on the passage? Review Study 38 rapidly. Explain how suffering can bring perfection, and illustrate.

Review Study 67 rapidly. It had now become clear to Our Lord that a conversion of Israel was hopeless, and that He was only stirring up division and hatred in the great mass of the people. And this hatred was largely directed at Himself. The leaders of the people, the scribes and Pharisees, had sworn hostility, and they were determined to destroy Him (St. Mark 3:6). Herod was preparing active measures against Him, making Galilee impossible, while to go to Jerusalem meant certain death. State all this in your own terms.

69

Christ, then, had come to see that His death was inevitable. Yet He never wavered regarding the truth of His vocation; the third temptation (Study 45) had settled doubt forever. Consequently the Messiahship was to be fulfilled beyond death, in heaven; as Messiah He was the heavenly "Son of Man." Explain now why this phrase appears in the passages 7:34 and 11:30 (cf. 9:58), which pass condemnation on the people.

This deduction seems natural to us, but we must understand what it involved:—At the moment Our Lord's mind reached this conclusion, His self consciousness passed out of the range of what is human. In other types of Messianic expectation He could have thought of His humanity as simply receiving consecration from the Father (explain), but not so as Son of Man, to come from heaven, Judge of quick and dead. This last conception has an entirely different quality.

State this in your own terms, and explain its infinite importance to us. Note carefully that Our Lord reached this conviction by cleaving always to perfect righteousness. That is, there was nothing in the least resembling the delusions of men whose success in this world make them think they are more than human. It was by self denial, not self assertion, that this consciousness came to Christ; it was by perfect fidelity to the nature of God that He came to see that He possessed the power and quality of God.

Note. This brings the student to the point where

the Apostles took up the problem, which issued in the only possible final formula, "Christ is God." Compare *St. Paul,* Studies 9-13.

70

Review of Studies 64-69. Expand the material in your notes (Study 63) with the additional facts.

71

Although St. Luke 9: 18-22 stands earlier in the Gospel than the passages last studied, in point of time it belongs later. Read it carefully with Adeney's comments, trying to keep the mind free from recollection of the parallel passages. Note particularly that Christ expresses no surprise at St. Peter's words. The disciples had come to think of Him as Messiah long before, and He had confirmed their belief with declarations which they must have understood; give an instance. The importance of St. Peter's confession, then, is that it brought this belief to explicit declaration; what had long been understood was now spoken. Explain this in your own terms.

A second importance of the declaration is that it showed the disciples were still faithful. Must not the indifference of the people and the hostility of the scribes have been a sore trial? Must not many disappointments have made it hard for the Apostles to keep their faith? Our Lord had not behaved as the Messiah was expected to behave; is it not almost a marvel that Judas was the only one to fall away? The reason

for the fidelity was that Christ had founded it on a knowledge of righteousness; explain.

Now observe the significance of v. 22 here. The Apostles *still* believed that Christ was Messiah; this faith of theirs had endured so much that its firmness was assured. So now it was safe to reveal to them the worst trial of all.

Note Our Lord's skill in teaching; this blow was postponed until He knew the Apostles would be able to bear it. This method is one God often uses with those called to special sainthood; explain and illustrate.

72

Review Study 71, and explain the significance of St. Peter's confession in your own terms. Note that the question in v. 20 and the injunction in v. 21 were addressed to all the Apostles; did St. Peter alone believe in Christ's Messiahship? Or was he simply the spokesman of them all?

Compare St. Mark 8:27-30 in detail (Harmony, pp. 118-119). Are there any significant differences? Now read St. Matthew's parallel. It is impossible to discuss this passage without going rather deeply into very special research, but does this very exclusive promise to St. Peter seem really appropriate to the occasion? Is "Son of Man" used correctly here? It may be stated without argument that scholars today are rather generally agreed that the promise to St. Peter describes an authority which he held in the more

Jewish *part* of the Church (Galatians 2:7), an authority in which he had no real successors.

In *St. Paul* review Study 83.

73

Read St. Luke 9:23-27, with Adeney's comments. Why is this passage eminently in place here? In v. 23 the reference to Our Lord's crucifixion is obvious to us, but the disciples would have interpreted the saying as a general truth, for crucifixion was a common punishment. That is, they would have understood Him to be comparing the treatment He was receiving to the shame of a criminal's death. In fact, "shame" rather than "pain" receives the emphasis; explain.

Verse 24 evidently belongs to this period, when it was becoming really dangerous to be a follower of Christ. Illustrate the meaning of the saying. Explain v. 25. In v. 26 observe that Our Lord speaks of "the Son of Man" in the third person. This is because non-disciples (the "all" of v. 23) are addressed, as well as disciples; the latter would see the identity (probably), but the former would think Christ was not speaking of Himself. So the Messianic secret would be kept. Explain this in your own terms.

Read and explain St. Mark 8:33-34.

74-75

What would St. Luke 9:27 have meant to those who first heard the saying? Compare it with the versions in St. Mark and St. Matthew (Harmony, p. 121); do

the differences in wording express any difference in idea? Review Studies 31 and 35, then review Adeney's note on the verse.

Let us remember what happened within the next generation. Christ ascended into heaven, the Holy Spirit was poured out, Christianity began to spread, first within Judaism and then without it. On Judaism fell the terrible judgment of the destruction of the Temple and of Jerusalem, while Christianity, freed from Jewish control, swept everywhere as a world religion. And all of this came to pass under the guidance of Christ in heaven, Lord of the living and of the dead, working through His saints and His Church on earth. In brief, within the lifetime of many who heard him, He brought to a close one period of the world's knowledge of religion, and He opened another, in which He was the center.

State the contents of this last paragraph in your own terms. Is there anything "rationalistic" in regarding this as the primary fulfilment of Christ's prediction? The Baptist also used a description of the Last Judgment as his prediction of the coming of the Messiah; was he a false prophet because the world continued in its course? The Old Testament predictions are likewise frequently cast in apocalyptic form: are they unfulfilled? The primary meaning of Isaiah 40 calls for the construction of a physical causeway from Babylon to Palestine; are we to discard it because the Gospels interpret it symbolically? Can you give a further illustration?

The apocalyptic language of Our Lord, then, is to be interpreted like apocalyptic language everywhere else in the Bible. That its, its fulfilment is to be sought in some crucial religious revolution in the period following, not in the literal end of the physical world. Yet it is of course not to be supposed that His hearers realized the symbolism. Even the Apostles took Him literally, and the New Testament contains many instances of their expectation (give an example). Was it necessary for them to know more than they did? Would they have done any better or more successful work, if the symbolism had been explained to them? Does God ever give a revelation to satisfy mere intellectual curiosity?

In *St. Paul* review Studies 54 and 57, and show their application to the present discussion.

Note. Although Our Lord's predictions of His coming were fulfilled, as He declared they would be, within His own generation, the Church still holds (and must hold) that a further coming remains. But this belief is not based directly on the New Testament prophecies, which already have had their realization. It is based on our knowledge that Christ is Lord, and that His final triumph is certain.

76

Review of Studies 71-75. Expand your notes on Our Lord's Messiahship (Study 70) with the new material.

77-78

General Review of Studies 59-75.

For Further Study

Compare at the end of Section II.

SECTION IV

THE MESSIAH. III

79-80

Read St. Luke 9:28-36, with Adeney's comments. The exact statement of time in v. 28 (something very unusual in St. Luke) is meant to connect this scene closely with vv. 18-27. It continues the theme of these verses directly; Christ's prediction of the Passion (v. 22) is confirmed by Moses and Elijah (v. 31), and is solemnly ratified by the Father (v. 35). The ratification is granted because the idea of the death of the Messiah contradicted all expectation; explain.

In v. 29 note that Christ's ordinary garments were colored (only priests among the Jews wore white); compare Revelation 3:4 and explain the significance of the transformation. In v. 30 note that the representatives of Law and Prophecy join Christ on the earth; there is no justification for the conventional paintings of the three figures raised in the air. What light does St. Luke 24:26-27 throw on v. 31? Note that v. 32 indicates that the Transfiguration occurred at night.

In v. 33 the probable sense of St. Peter's words is, "It is fortunate for you that we disciples are here (for

we can be of service)." Why were these words foolish? But was self control to be expected at such a moment? Give Old Testament instances of the cloud as a symbol of God's presence. "My chosen One" (v. 35) was a title for the Messiah.

What reason can you give for the silence of v. 36 (awe? wonder if they had heard aright? doubt as to the reality of the experience?)? Did the Apostles thoroughly understand (cf. 18: 34)?

From Our Lord's standpoint, the Transfiguration may be perhaps regarded as meant to take away the sting of the Passion, after Christ had resigned Himself to it. Explain.

81

Read St. Matthew 20: 20-28, with Slater's comments (verify all his references). His note on v. 24 needs correction; does St. Paul (e. g.) speak as if his authority were only that of all Christians (give references)? Note that in this section Christ's Messiahship and His final triumph are taken for granted by the disciples; why are the Evangelists right in placing this scene late in the Ministry? Note that v. 22 shows also some comprehension of the trials to come; how complete does this seem? The bravery of the reply to Christ is sincere; they did not know what the dangers were, but they were ready to face anything for Christ. But does this bravery excuse the presumption of the request of v. 21? The second part of v. 23 may be paraphrased thus:—"In the Kingdom nothing will be

done by favoritism. Rank there is determined by final character, something that only the Father can foretell perfectly." State this in your own terms.

Verses 25-27 need no explanation; illustrate them. The last clause of v. 28 is important. The death Our Lord foresaw was no mere misfortune, but was something immensely important for the world. Note this carefully; it is our first statement of the Atonement.

82

Read St. Luke 18:35-43, with Adeney's comments, and compare the versions in St. Mark and St. Matthew (Harmony, pp. 192-194). Adeney's note (v. 35) on the differences in the accounts is very sensible; explanation of the reasons would involve a very technical discussion. Note especially his comments on vv. 38 and 42; the Messianic secret had now become known to the general public. In St. Matthew this knowledge is placed much earlier (9:27), but this is certainly an anticipation, unless we have to do there with a guess on the part of the speakers.

Is the revelation of the secret surprising, when we remember that twelve men had shared it for some time?

Contrast Our Lord's attitude here and in 4:35. Being proclaimed Messiah in public no longer mattered, for death was now certain in any event. Did it require courage on Bartimaeus' part to address Him as Messiah?

83

Read Zechariah 9:9-10, and then St. Luke 19:29, with Adeney's comments. Look up in the Dictionary the places named. Read vv. 30-34, with Adeney's comments. Compare St. Mark's and St. Matthew's accounts rapidly (Harmony, pp. 198-199). Our Lord chose to enter Jerusalem in this manner so as to fulfil the prophecy of Zechariah; was this natural? Read vv. 35-40 of St. Luke, with Adeney's comments, and compare the versions in the other two Gospels. Adeney's note on v. 38 is excellent; state it in your own terms. The time for secrecy was past, and Jerusalem's opportunity was to be without reserve, even though Christ knew she would refuse.

The primary significance of Palm Sunday, then, is a supreme effort to save the rebellious people; explain and illustrate. Explain vv. 47-48.

84

Review of Studies 79-83. Expand your account of Our Lord's Messiahship (Study 76) with the new material.

85

Read St. Luke 20:1-8, with Adeney's comments. The opponents in v. 1 were the very highest officials of Judaism, men who now met Christ for the first time. In v. 2 a direct question is finally put to Him. The answer, if He had replied, would have been "By the authority of the Messiah, which comes from God";

but He first tests the right of these officials to question Him. They claim to have Israel's authority to judge; very well, they may judge. The Baptist offers an excellent test case; as they can give no judgment on him they are discredited. Explain the argument. External privilege, even when God given (as in the case of Israel's leaders), is worthless unless lived up to; explain and illustrate.

Read St. Luke 20:9-18 rapidly; it is self explanatory. Why is v. 19 in place at this point? Jerusalem's decision is finally taken, and all that follows now is the inevitable result.

86

Read St. Luke 20:41-44, with Adeney's comments. What do you think of his note on v. 42? The matter, however, has no importance; the argument would still be convincing if for "David" in v. 42 there should be substituted "the Scripture." The Scripture says that the Messiah is to sit on God's right hand; how can he therefore be an earthly king like David? (This is the meaning of "David's son"; in Hebrew thought a "son" is one who resembles another in act.) The expectation of the people is seen in such salutations as 19:38 and St. Mark 11:10, and in this expectation the scribes supported them; Christ now gives them the same warning that He gave the Apostle (when?). Why was Psalm 110 so important to Him at this moment? Does this section add anything to our knowledge of Christ's Messiahship?

State the argument of this section in your own terms, and explain its significance.

87

Read St. Luke 22: 1-6, with Adeney's comments, and in the Dictionary read the article "Judas." Tell the story of Judas' downfall, remembering that he was a human being who had begun right, but who had proved unable to live up to Our Lord's demands to keep his vision fixed on perfect righteousness.

Read St. Luke 22: 7-13, with Adeney's comments, noting the danger of the situation.

88

Read Exodus 12 rapidly, and then read St. Luke 22: 14-18, with Adeney's comments. In v. 15 note Our Lord's relief; He had feared arrest before the Passover (hence, e. g., the precautions of vv. 7-13). How (v. 16) could the redemption of the Passover be used as a type of the Kingdom? How does I Corinthians 15: 26 bear on this? Why was it appropriate for the Messiah to unite His disciples at the Passover table before He suffered? Why was it eminently fitting that the Eucharist should be instituted then?

Adeney's note on v. 17 should be taken cautiously; we have no exact information as to Passover ritual in Christ's time. If Christ had drunk from a first cup of wine, would there be much point in His refusing a second? Exodus 12 contains no mention of wine, and the cup was added by the scribes; would Christ feel

any hesitancy about rejecting it? But the disciples are not made to share in this deprivation, for the ransom accomplished in the Passion would overshadow their grief. Was it entirely unfitting that in some parts of the very ancient Church Good Friday was kept as a joyous feast of redemption?

89-90

In *St. Paul* review Studies 146, 150-153, recalling the chief points in the Apostle's eucharistic doctrine. This is the best possible commentary on the meaning of Our Lord's act. Use it to explain St. Luke 22: 19-20. Are Adeney's comments satisfactory?

91

Read St. Luke 22: 21-30, with Adeney's comments. Is the question discussed in his note on v. 21 of great importance? On vv. 24-27 review Study 81; does St. Luke add anything? The connection of vv. 29-30 with vv. 24-28 is "humility now, but greatness hereafter"; explain. In v. 29 "royal rule" would be a better rendition than "a kingdom." What importance has this verse for Our Lord's conception of Messiahship? Compare St. Matthew 19: 28 carefully (Harmony, pp. 240-241). To "eat and drink" at the king's table regularly was of course an honor reserved for princes of the highest rank; cf., e. g., II Samuel 9: 11. "Judging" is used here in the Old Testament sense of "rule" (give a reference). The Kingdom is supposed established, and life goes on in it, with the Apostles

in a position of high rank. But there is no conflict with St. Matthew 20:23 (Study 81), for Christ does not say that the Apostles will outrank all the saints; He asserts only that they will have a position justified by their great fidelity (v. 28).

Note. In vv. 15-18 and 29-30 Our Lord uses language more like that of the ordinary Jewish apocalpses than in any other part of His teaching. Why was this natural immediately before the Passion? This highly symbolic prediction was fulfilled partly in the Apostolic Church (explain). In part, we must look for its fulfilment in the world to come.

92

Review of Studies 85-91. Expand your account of the Messiahship (Study 84) with the new material.

93

Read St. Luke 22:31-34, with Adeney's comments. Glance over chapters 1-2 of Job, and explain v. 31. Note the contrast between "you" (plural, "you Apostles") and "thee" (singular) in vv. 31-32. St. Peter, who was about to fall lowest of all, by the energy of his repentance would be the means of establishing the others. It seems natural to think that there is a prediction of St. Peter's being the first to see the risen Lord (24:34, I Corinthians 15:5); how does this explain the passage? If St. Peter's faith had failed entirely, would he have seen the Resurrection? Explain the folly of the boast in v. 33, with its reliance on

the strength of self; are there other instances of the Apostle's impetuous recklessness?

94

Read St. Luke 9: 1-4, 10: 1-8 rapidly, noting that the missionaries described are sent into friendly country, near their homes, where they could be sure of hospitality. Now read 22: 35-37, with Adeney's comments, noting the change in a time of danger, with much longer journeys in prospect. Adeney's note on v. 36 is very sensible; illustrate further what he says about altered rules for altered circumstances. How much truth is there really in the phrase "Apostolic poverty"?

Verify the reference to Isiaiah 53: 12. How does this quotation explain the Apostle's need to safeguard themselves?

Read v. 38, with Adeney's comments. Yet it is by no means clear that Our Lord's words are a rebuke, as Adeney assumes. For Himself, of course, the use of violence would be rebellion against the Father's will (cf. St. Matthew 26: 52-54), but was He willing to have the Apostles share His fate? What would have happened to Christianity, if they had been put to death with Him? They are often blamed bitterly,—and they doubtless blamed themselves bitterly,—for their flight, but their escape was necessary for the world's salvation. If they were attacked, they must fight; even two swords, aided by staffs, etc., would be enough to cover the retreat of a determined band of men in the dark-

ness. Explain all this in your own terms, using v. 36 also.

95-96

Read St. Luke 22: 39-46, with Adeney's comments. It is certain that vv. 33-34 were not written by the Evangelist, but they may none the less contain a genuine tradition; what is your opinion? Read the parallel in St. Matthew (Harmony, pp. 242-244) and compare it in detail with St. Luke's version. Read Slater's comments on St. Matthew, verifying his references. Note the extreme gentleness of Our Lord's words in the second half of v. 41, "they try their best, but their bodies are exhausted." St. Luke (v. 46) attributes their physical prostration to grief at the certainty of Christ's death; this is psychologically accurate (illustrate).

The Last Supper, with the all important institution of the Eucharist and the final discourses, had kept Our Lord from exclusive contemplation of the Passion. Explain how the quiet of Gethsemane would bring inevitable depression afterwards. The "cup" for whose removal He prayed was not the physical suffering that impended; brave men face that without such tremors (illustrate). What Christ dreaded was death at the hands of God's chosen people, with all their guilt that this implied. Suffering becomes really horrible when it is inflicted by those we love and for whom we have done everything; it is God's final discipline. Read Hebrews 5: 1-10; the writer correctly

places the final crisis here rather than on Calvary, because Gethsemane was the last point that called for an active choice.

Write a reverent explanation of the scene in your own terms.

97

Read St. Luke 22:47-65, with Adeney's comments. Compare generally the parallels in St. Mark and St. Matthew (Harmony, pp. 244-246, 248-249). Note that St. Mark 14:51-52 is usually thought to be an experience of the Evangelist himself; would there be much point in telling this story, if it were not a personal reminiscence?

Explain the sarcasm of Our Lord's words in St. Luke vv. 52-53.

In v. 64 observe carefully that the brutal insults are based on a belief that Christ had claimed supernatural knowledge; explain. It now only remained for His enemies to establish the fact of those claims by legal proof.

98

Review of Studies 93-97. Expand your account of the Messiahship (Study 92) with the new material.

99

In the Dictionary read the article "Sanhedrim," carefully noting down the chief points, especially those that bear on the council's legal authority.

100

Read St. Luke 22:66-71, with Adeney's comments, and compare the parallel accounts in detail (Harmony, pp. 246-248), noting even the smallest variations.

101

Each of the three Gospel accounts contains something important, but St. Matthew's is the easiest to understand; read it, with Slater's comments. Read Deuteronomy 19:15. The Jews understood this verse to mean that a man was not obliged to answer a charge unless it was made by at least two witnesses. This is the point in vv. 60-61. The Sanhedrim was trying Christ for claiming to be Messiah, but no one outside of the Apostles had ever heard Him make the claim in so many words. But if they could prove He had made claims which only the Messiah ought to make, they could establish their case. The two witnesses testified to such claims. These, it happened, Our Lord had not made, but the testimony was not so far from the truth as to make it worth while to deny it.

Explain all this in your own terms, and show how it explains vv. 59-61.

102

Two witnesses had agreed in making a charge, and the prisoner was called on to present his defence; this was the routine of a Jewish trial. And the high priest's question corresponds to the modern, "Are you

guilty, or not guilty?" No malevolence is presupposed.

But Our Lord's defence lay not in a denial of the witnesses' charge, but in the truth of His claims, and this could not be argued before such a court. St. Luke alone (vv. 67-68) gives His words. "Messiah" had many meanings, and He had striven with all His might against assuming any low (political) conception of the office. Yet, it was just this low conception that His enemies wished to use, in order to secure condemnation from the Romans. The two verses in St. Luke may be paraphrased:—"If I ask you in what sense you mean 'Messiah,' you will not tell me; you will pervert the meaning of my claim." Explain this in your own terms. St. Matthew probably thought this reply would be too difficult for his readers to understand.

As Christ refused to present a defence, the high priest went on to the next step in the trial (St. Matthew, v. 63):—"Do you admit, then, claiming to be Messiah, and do you still make this claim?" The solemn adjuration was likewise (in all probability) part of the legal routine.

Explain the course of the trial up to this point in your own words.

103

In the face of the direct question, supported by the appeal to the Father, Our Lord could no longer remain silent, and His reply is full and categorical. It con-

sists of two parts. He begins with an affirmation, which St. Luke (v. 70) gives in the form closest to the orginal Aramaic while St. Mark (v. 62) puts it into a form more easily understood by Occidentals. And then He adds, "Not only Messiah, but celestial Messiah; not only Son of God, but heavenly Son of Man." The truth was not to be told by halves.

This declaration took the Sanhedrim by surprise. They were prepared for a confession of Messiahship, but not for a claim to celestial rule. Why did they accuse Him of blasphemy? On their own standards could they feel their verdict was justified? Explain the situation carefully in your own terms.

Note carefully that the exact historic reason for the condemnation of Christ was this claim of His to more than human rank and power. The cleavage between Him and the scribes had begun and continued regarding the nature of righteousness, and they could not understand His claims because they refused to recognize His righteousness. But the final conflict came on the question of the claims alone.

104

Review of Studies 98-103. Expand your account of the Messiahship (Study 97) with the new material.

105

Read St. Matthew 27: 1-2, with Slater's comments. Our Lord's confession placed the Sanhedrim in an em-

barrassing position. Under Jewish law they could have condemned Him without more ado, but the case was not yet finished; they now had to convince Pilate that He was guilty of a crime in Roman law,—and Roman law did not recognize blasphemy as a crime at all. So, exactly as Christ had anticipated (Study 102), His claim to Messiahship was perverted into a lower sense, That is, the Jews suppressed part of the truth (the celestial claim), and gave the rest of it a false meaning; explain exactly what they did, and why they did it. Why is this kind of a perversion the worst kind of a lie? Illustrate.

What sort of "counsel" did the Jews take before going to Pilate (St. Mark 15:1)?

Note. The Dictionary article "Pilate" may be studied with advantage.

106

Read St. Luke 23:1-5, with Adeney's comments. Show how this passage corroborates the results of Study 105. Review Study 68 rapidly, and read vv. 6-12, with Adeney's comments, noting especially what he says on v. 9. Illustrate the principle here. Read vv. 13-16, with Adeney's comments. Pilate's examination convinced him that Christ was harmless to the Roman power (was he right?), so that a severe warning would suffice. Read vv. 13-16, with Adeney's comments, and in the Dictionary read the article "Barabbas." Pilate was a weak man, who allowed

popular outcries to overrule his conscience; illustrate the type. Note the solemnity with which in v. 25 St. Luke sums up this greatest of all crimes.

107

In the Dictionary read the article "Crucifixion," and then read St. Luke 23:26-31, with Adeney's comments. Which interpretation of v. 31 do you prefer? Read vv. 32-38, with Adeney's comments.

Note the great importance of the inscription on the Cross, as proof that Christ died as Messiah. Would any Christian have invented such a worldly, sarcastic form of the claim?

108

Read St. Luke 23:39-43, with Adeney's comments. Note the Messianic value of vv. 42-43; the thief evidently had been impressed with Christ in the past (why?). To make such a request at such a time took great courage; show how this made Christ's promise possible.

Read Exodus 26:31-35, and then S. Luke vv. 44-45, with Adeney's comments. Read Hebrews 9:1-15, 10:19-25, and show their application.

Read St. Luke vv. 46-49, with Adeney's comments.

109

Review of Studies 105-108. Write from memory a continuous account of the events after Gethsemane.

Expand your account of the Messiahship (Study 104) with the new material.

110-111

General Review of Studies 79-109.

112-113

General Review of Studies 30-109.

114-115

Review and study your account of Christ's Messiahship, giving it any revision that seems necessary.

116

Write from memory the chief stages in Our Lord's conception and acknowledgment of His Messiahship. Supplement and correct this from your notes.

For Further Study

Compare at the end of Section II; in particular the student should use most of the older treatises on the Trial of Christ with the greatest caution.

Chapters I-IV of F. L. Anderson's *The Man of Nazareth* (Macmillan) cover the ground studied thus far in a very readable form. A much fuller treatment is that of James Denney, *Jesus and the Gospel* (Armstrong), pp. 177-328.

SECTION V

THE FUTURE KINGDOM

117

Review Study 69. Our Lord's completed conception of His Messiahship was that He was celestial Son of Man, with His full work to be done from heaven. Now the Kingdom is what the Messiah brings; what sort of a Kingdom must the heavenly Messiah bring (review Studies 15-18 rapidly)? Primarily, then, the Kingdom of God that Christ proclaimed was a future, heavenly Kingdom; give two or three illustrations of this from His sayings.

For *one* understanding of the Kingdom review Studies 74-75. Explain in your own terms how the Kingdom could be found in part on earth in the Church, while its final completion is still to be expected. In *St. Paul* review Studies 101-103 rapidly; here likewise there is the same idea of a double progress, part on earth, part in heaven.

But the disciples who heard Christ did not understand all this as yet; by them His predictions were taken to apply to the end of the world and the life to come.

118-119

Read St. Luke 12: 35-40, with Adeney's comments.

Explain carefully the meaning this parable would have had to the first hearers. To us it contains at least three meanings. In the first place, it applied to the Jews; they thought their life in Palestine would go on indefinitely, but the war with Rome and its results came on them suddenly. Explain the section in this sense. Note that the same moral can be applied to any great catastrophe in history; illustrate.

Secondly, the section can be applied to our individual lives, whether to their various crises, or to death, the greatest of all crises. In *St. Paul* review Study 57, and explain the section in this sense.

Finally, the section can be applied to Christ's final triumph, much as the original hearers thought. Explain the section in this sense. But note how much is lost by restricting the moral to this sense alone.

120

Read St. Luke 12:41-48, with Adeney's comments, and apply the treatment of the last Study.

121

In the passages from St. Luke 12 just studied Our Lord clothes His message in various earthly forms. Scholars divide these forms into two general classes, the "parable," and the "allegory." A parable is a story of human life, natural in itself, but illustrating a truth of the spiritual world. A good example of a parable is seen in vv. 42-46; note that in itself this is simply an account of events on earth, and it might

be told without any reference to a higher moral to be drawn. An "allegory," on the other hand, is a description of the spiritual world told in terms of the present world, without regard to the naturalness of the result. For instance, in v. 37 is the master's action really normal? Who is the only "master" that will really behave in this way? Another allegory will be found in St. Luke 20:9-16; what features are there here that would be unnatural for human conduct?

To be sure, "parable" and "allegory" are not always wholly distinct forms, and many parables contain allegorical touches. Yet (generally speaking) in an allegory most of the details have a higher meaning, in a parable only the final moral. Neglect of the distinction has at times led to trifling, such as asking in v. 39 what Christ steals; review Adeney's note and explain the futility of such a discussion. Similarly in the story of the Prodigal Son some writers have asked "Who is the fatted calf?"—a question that makes absurdity border on irreverence.

Explain the distinction between "parable" and "allegory" in your own terms. In the Dictionary the article "Parable" may be studied with advantage.

122

Review of Studies 117-121.

123

Read St. Luke 12:54-59, with Adeney's comments.

The theme is the futility of closing one's eyes in a time of spiritual crisis, and the section is composed of two parables (*not* allegories), vv. 54-55 and vv. 58-59, with two verses of comment interposed. Note especially that v. 59 must not be allegorized; it teaches simply the completeness of judgment on the unrepentant, and has nothing to do with the purgation of those who are righteous but imperfect. Neither must v. 58 be allegorized; the "adversary," the "judge" and the "officer" belong only to the earthly story, and to ask whom they represent is to waste time (explain).

Historically this section is an arraignment of the Jews' complacency, at a time when they were about to slay their Messiah and provoke the war with Rome. Instead of reading the signs of the times, instead of taking steps to protect themselves, they let things rush on to the final catastrophe. Explain this in your own terms. Show how the same principle can be applied to society today. How can it be applied to the careless security of an individual soul? (Note always that Our Lord's disciples must have understood the saying to describe the last judgment.)

124

Read St. Luke 13:1-5, with Adeney's comments. The lesson is similar to that of 12:54-59; explain and illustrate it.

Read St. Luke 13:6-9, with Adeney's comments. The "three years" of v. 7 is simply the time gardeners were accustomed to wait before pronouncing a tree

useless. "Digging about" a tree (v. 8) loosened the earth, giving a better chance for growth. This story is again a parable, not an allegory, despite some of Adeney's comments (which?). Just as a gardener uses extraordinary efforts to save a sterile tree, so Christ used extraordinary efforts to save sterile Israel. Explain in your own terms, and illustrate.

126

Read St. Luke 13:22-30, with Adeney's comments. It may be noted in passing that "door" in v. 24 means "manner of life," rather than "theological belief," as will be seen later (Study 170). Verse 25 is a parable, complete in itself, which passes into allegory in v. 26; explain. Note carefully that in v. 29 the Kingdom is strictly future, even for us; why does this follow from v. 28? In v. 25 Our Lord's hearers must have thought of the Last Judgment (why?), but the passage deals with the future of individuals rather than with the destiny of the world. Consequently the teaching may be applied to judgment after death; explain the passage in this sense.

There is no doubt that v. 29 predicts the salvation of Gentiles. Verify the Old Testament reference in Adeney's note.

127

Read St. Matthew 25:1-13, with Slater's comments. In v. 1 there is little doubt that the words "and the bride" should be added after "bridegroom." At the

close of an Oriental wedding the groom leads his wife home, and etiquette requires him to entertain those who welcome him. In other words, this story is primarily a parable. But it was very easy to read as an allegory, with Christ as the Bridegroom, and this caused the omission of the words "and the bride," for the Bride of Christ is the Church. And as the wise virgins seem to typify the Church, it was impossible to picture Him coming with the Church to be met by the Church. What is the mistake in this allegory? Why is it useless to ask what the lamps, or the oil, or the sellers of oil typify?

The first disciples again must have thought of the Last Judgment; what other applications can we find in it?

128

Review of Studies 123-127. Their conception of the Kingdom is "futuristic," the Kingdom is still to come. How far need the disciples have thought of anything very different from the best Old Testament conceptions?

129

Read St. Luke 17:22-37, with Adeney's comments; the last four lines of his note on v. 27 will be considered later. Does his note on "revealed" in v. 30 seem at all strained? Read his separate "Note" on p. 322 very carefully, and summarize its conclusions, paying particular attention to the last sentence.

130

Compare St. Luke 17:22-37 in details with the parallels in St. Mark and St. Matthew (Harmony, pp. 178-180), and copy from St. Luke the passages that have a parallel in St. Matthew *only*. These verses (approximately) stood in a source earlier than any of our Gospels; observe that they form a continuous whole. Reread Adeney's comments on these six verses. How would the first disciples have interpreted this section?

131

To understand these verses it is necessary to know the doctrine that they attack. Read II Esdras 11 rapidly; it is an elaborate allegory of the progress of the Roman Empire, in which v. 12 describes Julius Caesar, vv. 13-17 Augustus, and so on (but do not spend time on the details now). The moral is that the world will come to an end when all the wings and heads of the eagle are counted (about 95 A. D.,—an unfortunate prediction). Jewish literature is full of computations of this sort, which endeavor to calculate the date of the end by occurrences in the human world. Illustrate, if possible, from the procedure of Adventists today. What is the great harm in such calculations? Show how the process is attacked in v. 24. Verses 26-27 similarly are directed against the expectation of supernatural signs on the earth before the end comes (cf., e.g., II Esdras 5:1-13. And vv. 34-37 are di-

rected against the teaching that one place will be affected more than another; v. 37 means, "Wherever there is a person to be judged, there judgment will be held."

Explain the whole passage in your own terms as a rebuke of trifling with serious matters.

132-133

But this passage from St. Luke is not only a polemic; it contains positive teaching, which must be considered. Review Studies 74-75, 118-119. What elements of the discussion there can be applied to the present section? Again we must look for the fulfilment of Our Lord's words in the spirit, rather than in the letter. The essence of His coming as regards this world is His personal power, manifesting itself through the operation of the Holy Spirit. It takes many forms, but those who have an eye for righteousness (Study 66) can always recognize it (v. 24); at times it reaches immense conspicuousness, as in the destruction of Jerusalem. It comes in the midst of ordinary life, without supernatural signs to warn us of its approach (vv. 26-37). Individuals of apparently similar natures are affected by it very differently (vv. 34-35). And it occurs everywhere (v. 37).

Verses 34-35 can be given a very appropriate application by explaining the judgment as the call of Christ to the soul. The response to this depends on the past life, and in the response the character of the past is

made known. To be ready to accept the call is salvation, to reject it is condemnation. That is, the opportunities Christ gives are one form of His judgments. Illustrate.

Explain the whole passage in a similar sense.

Note. Commentators are apt to confuse interpretations of the kind given above with the meaning the passage had to its first hearers. It is hoped that the student will understand the distinction thoroughly. The last four lines of Adeney's note on v. 24 are instance of this confusion, for the "kingdom" cannot come or exist without the "king." To the disciples both were apocalyptic, while to us both came,—and are still coming,—in Christian history.

134

Read St. Luke 18:1-8, with Adeney's comments, especially on v. 7. Note how this parable sums up the last section; the chapter division should have been made after v. 8.

Read St. Luke 17:20-21. The sense of Our Lord's words is:—"The Kingdom does not come in such a manner that the time of its appearance can be computed beforehand. Neither shall men say, 'Lo here is a sign of its coming!' or, 'Lo there!'—for the Kingdom will come in the very midst of men." Show how this agrees with the results of Study 132.

Read Adeney's comments, which rest in part on an older misunderstanding of the passage. Note partic-

ularly that the translation, "The Kingdom of God is in your hearts," is quite impossible, although *to us* the idea contains real elements of truth.

135

Review of Studies 129-134. Mastery of their contents will relieve many difficulties of Gospel study.

136

In St. Mark 13 draw a line along the margin of vv. 6-8, 14-20, 24-27, and then read these verses through by themselves. Note that the result is continuous and complete.

What basis was there in Jewish belief for the expectation of great wars before the end of the world (vv. 7-8*a*; cf. Isaiah 19:2, II Esdras 13:31)? With v. 8*b* cf., e. g., II Esdras 6:22-24. With v. 24 cf. Isaiah 13:10, Joel 2:31. With v. 25 cf. Isaiah 34:4. With v. 26 cf. Daniel 7:13. With v. 26 cf. Deuteronomy 30:4. (If time permits, these verses may be written out advantageously.) These close parallels are very unusual in Gospel study; note the rather conventional tone they give the passage.

137

Read Daniel 9:26-27, 11:31, 12:11, I Maccabees 1:41-64 (noting v. 54 especially), and in the Dictionary read the article "Antiochus IV." Then read the article "Abomination of Desolation," Slater's note on

St. Matthew 24:15, and Adeney's note on St. Luke 21:20, writing out the chief facts.

This is an instance of a "reinterpreted" prophecy. The original reference of "Abomination of Desolation" was to the defilement caused by Antiochus, but in the Gospel prediction this "abomination" is used as a type of the new defilement to be caused by the Roman soldiers invading Palestine. The natural impulse of Jews would be to fight such invaders; and when the time came they did fight most desperately (though uselessly). The Christians are warned against taking part in this war; at the first glimpse of the Romans they are to flee with all haste, for God will not support Israel. And when the time came the Christians followed these directions; cf. Slater's note on St. Matthew 24:16. Read also his note on vv. 17-22.

138

It will be seen, then, that the "kernel" of the section taken up in Study 136 is the warning against resisting the Romans, a warning that is imbedded in rather conventional Jewish apocalyptic material. Explain this in your own terms.

The earliest Church seems to have added some of this material to Our Lord's saying, for this elaboration has a style not quite like anything else in the Gospels. Moreover, does this material agree with His teaching presented in Study 131? Do St. Luke 17:24, 26-27 and St. Mark 13:8, 24-25 harmonize readily? If not, which seems more like Christ's teaching?

What seems to have happened is this:—The warning in St. Mark 13:14-18 was spoken by Our Lord in connection with His prediction of the destruction of the Temple (v. 2). This warning was so important to Christians of Palestine (why?) that it was circulated separately in *written* form. (Note "let him that readeth" in v. 14; this cannot refer to the Gospel, which was written for Roman readers.) But the saying was so brief that it was given a framework of apocalyptic material, drawn chiefly from the Old Testament. In this form it was so popular in Palestine that St. Mark incorporated the whole in his Gospel. Does this seem plausible? If so, explain how it happened in your own terms.

Note. The occurrence of an enlargement of a saying of this type must not be thought to affect the general credibility of the Gospels. Such enlargements are very few, and can usually be detected without difficulty by specialists.

139

Our Lord, then, predicted the destruction of the Temple (Study 138), as something distinct from the coming of the Kingdom (Studies 130-131). But the two predictions have this in common, that the destruction of the Temple was part of the process of the coming of the Kingdom. The Gospels, consequently, have combined the two more or less. Read St. Luke 17:22-37 once more, now noting vv. 31-33 especially. These verses would be perfectly in place (cf. St. Mark

13:15) as a warning against delay when the Romans appeared, but have they much meaning in the present context? How is the difficulty to be explained? In St. Matthew 24 the interweaving process is still more elaborate; read the chapter rapidly, noting how the Evangelist has combined the two predictions.

Note. Commentaries often state that predictions of the destruction of the Temple are combined with predictions of the end of the world. But the last phrase should be, "predictions of the coming of the Kingdom expressed in terms of the current predictions of the end of the world."

140

Read St. Matthew 10:16-23, with Slater's comments. Is there any real difficulty about v. 23? Explain it?

Read St. Matthew 24:32-33, with Slater's comments. This is difficult to understand because the Evangelist has combined much diverse matter in this chapter; why does v. 33 seem out of place after vv. 30-31? Hence little time should be spent on this parable.

Read St. Matthew 24:34-36, with Slater's comments. Is there any real difficulty in the limitations of Our Lord's human knowledge expressed in v. 36? Note very carefully that these three verses belong together; Christ knows the generation, but not the day or hour within that generation. How is verse 36 commonly (and wrongly) interpreted?

141

Review of Studies 136-140.

142-143

General review of Studies 117-140.

For Further Study

Compare at the end of Section II. Chapter VIII of *The Man of Nazareth* may be read critically.

SECTION VI

THE RIGHTEOUSNESS OF THE KINGDOM

144

Review Studies 2-6, noting again that the coming of the Kingdom is preceded by a judgment on the unworthy. Review Studies 15-16, noting the supernatural character that this judgment receives. Review Studies 32 and 35; how do they bear on this?

145

Any conception of the Kingdom involves a preceding judgment, so that every prediction of the Kingdom involves a warning to repent. But a warning to repent is useless, unless it is made specific; men must know what righteousness is, if they are to seek it, and what sin is, if they are to avoid it. Explain and illustrate, showing especially the futility of merely general moral warnings. Review Studies 33-34, and explain how the Baptist met the problem.

Why, then, was it necessary that Our Lord's proclamation of the Kingdom should be accompanied with detailed moral teaching? Why did this bring Him into conflict with the scribes, who claimed to be the only correct teachers of morals?

146

Read St. Matthew 23:16-22, with Slater's comments. This passage presents excellently the worst side of the scribes' teaching; they held that the Law was to be interpreted in a strictly legal way, no matter what artificial distinctions this might cause. This unfortunate result seems to be inseparable from all legal systems everywhere; illustrate from our own civil law. A lawyer does not ask (strictly speaking) whether an act is right or wrong; he asks whether or not the law permits it; illustrate. Explain, then, how scribal over-emphasis on the letter resulted in an artificial morality. Explain how similar conceptions of morality can result similarly today: are any of our own standards based on merely artificial conventions? Explain how such a morality can result in hypocrisy.

147

Review St. Matthew 23:16-22, and read 5:33-37, with Slater's comments. Note that this passage does not deal directly with what we call "profanity"; it discusses the problem, "What formulas convert a mere statement into a solemn oath?" That is, certain formulas might turn a lie into the much graver sin of perjury, while others would not; explain. All this casuistry Our Lord sweeps away, because *any* formula implicitly involves an appeal to God, whose power is concerned in everything; explain. How do vv. 34-36 illustrate this?

Why does the addition of any formula imply that we

might be lying if we did not use it? How does this explain the last clause of v. 37?

148

The point of the section just studied is:—God commands us to be truthful, and this duty is only obscured by arguing about the wording of formulas to make us more truthful. The Christian ideal, consequently, is a character so trained that any impulse to lie is instinctively rejected; illustrate. The scribal ideal was a character that would feel bound to tell the truth when a correct formula was used. Scribal morality occurs nowadays when we feel that we can be less truthful on some occasions than on others; illustrate.

When the principle of Our Lord's teaching is maintained, the occasional use of a formula imposed by outside authority is immaterial. A legal oath is (or should be) taken for the sake of others, not for our own sakes; explain the difference. To combat the legality of an oath on every occasion is to change Christ's teaching about principles into a formal law, the very thing He condemned in the scribes.

149

Our objection to profanity is not based directly on the passages just studied, nor on the Third Commandment, where to take God's name "in vain" is to invoke it in perjury, not in light talk. Profane ejaculations are obviously forbidden when they are used to add to veracity, but "unprofane" ejaculations are equally

wrong in such cases; Our Lord's whole point is that the sin does not lie in the exact form of words used. Explain this very carefully, noting particularly the lack of moral difference between gross oaths in the mouths of the ignorant and more refined expressions in the mouths of the educated. What is the difference between "sin" and "vulgarity"? We do not emphasize this difference enough, and we often denounce men as sinful when they are simply shocking to our sensibilities; explain and illustrate.

The harm in profanity comes through its cheapening holy things; explain and illustrate. Curiously enough, there is perhaps no specific denunciation of this sin in the Bible. But to argue that this legalizes profanity is to take the scribes' attitude; explain.

150

Review of Studies 144-149.

151

Read St. Matthew 5:38-42, with Slater's comments. Here the distinction between Christian principles and scribal legalism is particularly clear. The law in certain cases allowed an injured person to revenge himself, and the scribes consequently declared such revenge legal, *apart from the motive*. What harm could such a decision cause? Our Lord seeks for the motive. A revengeful desire is wrong, whether or not the accompanying act is permissible; explain and illustrate.

But is asking for the punishment of a criminal wrong, when the sole motive is to protect society? Or does the commandment in v. 39 mean, "If a man smite thy wife, let him smite thy daughter also"? Tolstoi (e. g.) argued that vv. 38-39 are *laws,* forbidding resistance in every case whatsoever; in so arguing was his attitude Christian or scribal? How was this same error illustrated by a certain school of pacifists in the Great War?

152

Review Study 151 carefully, making sure that the distinction between "principle" and "law" is firmly grasped. Give a further illustration of this distinction. On v. 40 review Study 105 in *St. Paul,* and explain the principle involved. When may it become a duty to resist legal processes (for the sake of society, of those one is bound to support, etc.)? Show that v. 42 has practically the same moral. Note that vv. 40 and 42 deal with one's possessions or capital, while the intermediate v. 41 deals with one's labor. Explain v. 41, illustrate it, and mention circumstances when it may become inapplicable. The conjunction of teachings regarding labor and capital is very interesting; show how obedience to these principles would relieve much of the present day tension.

153-154

Read St. Matthew 5:43-48, with Slater's comments. Explain how the scribes were able to deduce the gloss

in v. 43 from such passages as Deuteronomy 23:3-6, Numbers 25:16-18; from their own standpoint was their conclusion wrong? The result was to limit Leviticus 19:18 by accenting the word "neighbor"; thou shalt love thy *neighbor,* but *only* thy neighbor." This is a splendid instance of legalistic interpretation, and Our Lord's attack is on the limitation it introduces. On v. 44 review Study 183 in *St. Paul,* and explain what is meant by "love" in the Christian sense.

Verse 45 contains the important teaching, "Even though we are all children of God by creation, we must *become* His children by our character; explain and illustrate. "Natural love" (v. 46) may be very selfish; illustrate. Salutations (v. 47) are very important to Orientals, and contain a religious element. In v. 48 "perfect" is explained by what precedes, "perfect in giving love to everyone"; St. Luke perhaps gives the sense better by rendering "merciful" (6:36). The perfection of God's infinite holiness is of course not meant (why not?).

155

Read St. Luke 10:25-28 rapidly, and then note v. 29. Review Studies 153-154 rapidly, and explain the meaning of the lawyer's question. Read St. Luke 10:30-37, with Adeney's comments (especially on v. 37), and explain how this story is a complete answer to the lawyer's question.

If time permits, the Dictionary article "Samaritans" will be found interesting.

Note. The story of the Good Samaritan does not compare anything with anything, and so it can scarcely be called a parable correctly; it is a simple tale. Of course it is in no sense an allegory, and nothing is more futile than to ask (e. g.), "What does the oil represent?"

156

Review of Studies 151-155.

157

Read St. Matthew 5: 27-30, with Slater's comments. The scribes reasoned, "As the Seventh Commandment forbids only a definite act, thoughts are permissible." Explain their logic and the principle in Our Lord's reply; further expansion and illustration may be left to the student's discretion. What is the connection of v. 29 with vv. 27-28? Its principle is generalized in v. 30, where Our Lord attacks those who say, "My character needs certain indulgences." Explain and illustrate.

158

Read Deuteronomy 24: 1-4, then St. Matthew 5: 31-32. Read St. Matthew 19: 1-9, with Slater's comments, noting the points carefully. Compare St. Matthew's account with the parallels in detail (Harmony, pp. 182-183, noting that St. Matthew 5: 32 is printed at the bottom of p. 183).

159

It will be noted that the famous "exceptional clause" occurs in both of St. Matthew's accounts, but in neither St. Mark nor St. Luke. In *St. Paul* review Study 112. It will be observed that I Corinthians 7:8-11 is a fifth version, which is also without the exceptional clause; this is important, for in the loose life of Corinth there would have been abundant reason to appeal to it.

That is, there are three witnesses against one for the passage without restrictions. Moreover, nowhere else does Our Lord give exceptions. He states a principle in an absolute form, and its exceptions (if there are any) are to be drawn from the circumstances of each individual case. Illustrate from one of the passages recently studied.

Now in the Jewish world divorce was a purely private matter, uncontrolled by the courts, so that Christ was speaking to individuals, not to a nation. But Christianity was very soon obliged to take control of marriage questions (why?), and so Our Lord's principles had to be expressed as *legislation*. Jews regarded adultery as breaking a marriage *ipso facto* (why?), and so Jewish Christians regarded the "exceptional clause" as a matter of course. And St. Matthew's Gospel expresses the outlook of Jewish Christians. State all this in your own words. Does it seem reasonable?

The difficulty with any exception made by law is

that it can become a loophole for the unscrupulous; something certainly true of this particular exception (illustrate). When a law must be framed, which is better, a strict law that works some hardship or a lax law that is easily abused?

160

Read St. Matthew 5:21-22, with Slater's comments. In v. 21 after "heard" supply "from the scribes" (*not* "from the Old Testament"). Again an instance of legalism:—"Sin is measured by the letter of the commandment and by the amount of punishment appointed." Explain what the scribes taught. In v. 22 "judgment," "council," "Gehenna" give an ascending scale, "local court," supreme court," death by burning" (there is no reference here to hell). The verse is half ironical, almost (or quite) a parody of the scribes' methods of grading offences. "The scribes say only murder is forbidden, but anger is just as truly wrong, intellectual abuse is worse, moral abuse is still worse, —and yet all are infinitely less than murder!" Explain in your own terms.

Is it ever right to apply a term of abuse to anyone (cf. St. Matthew 23:27, St Luke 13:32, etc.)? Explain how the problem is once more one of motive.

161

Read St. Matthew 5:23-26, with Slater's comments. Explain how "conciliation" is a link between vv. 22 and 23. Note carefully that in v. 24 Our Lord does not

condemn the ceremonial side of the Law,—in fact, He enjoins the sacrifice here,—but He insists on its subordination to the moral side. Illustrate from moral conditions. Between vv. 24 and 25 "conciliation" is again the connecting link. Scholars differ as to the interpretation of v. 25, but the "adversary" seems to be the offended brother of v. 23; God will avenge those whom we have wronged. Explain vv. 25-26 in this sense, noting that they are here an allegory (the "judge" is God, the "officer" the avenging angels, etc.). Review Study 123 and note the entirely different use of this saying; explain the differences. Which context seems the more original,—or are both possible?

162

Review of Studies 157-161.

163

Read St. Matthew 6: 1-6, 16-18, with Slater's comments, noting the threefold exposition of the principle in v. 1. Give modern illustrations of the violation of this principle. God wishes not our acts but our hearts; why does self consciousness ruin the value of devotion?

Verse 6 is an admirable example of the distinction between a principle and a law; if the verse were a law it would make public worship impossible. Explain the distinction once more.

Read St. Matthew 7: 6. This takes up the same

question from a different angle; the Pharisees' devotions were often performed in the presence of the unworthy (Slater's note rather misses the point). Give a modern illustration of this fault. But how might Our Lord's principle be made an excuse for cowardice?

164

Read St. Matthew 7:1-5, with Slater's comments. Judgment is heavier on those who criticize others, because the criticism shows possession of a standard; explain. Under what circumstances may judging another become necessary? But, as always, even when an act is permissible, it may become wrong because of an unworthy motive; illustrate. The "beam" of vv. 3-5 is the censorious spirit specifically, and not sin in general; otherwise the saying might become untrue (why?). Our Lord makes censoriousness one of the greatest of sins, because it is directly against love, the basis of all Christian morality. Explain. The passage probably contains a rebuke of the scribes, who constituted themselves the judges of the people without seeing that their carping attitude nullified their judgments. Illustrate from modern life.

165

Read the text of St. Matthew 5:21-48, 6:1-6, 16-18, 7:1-6 through continuously. Reread it, noting carefully the principle of righteousness taught by Christ in each instance.

166

Read St. Matthew 5:20, with Slater's comments; do the passages just read confirm his statements? Note carefully that in these passages Our Lord makes no attack on the Old Testament. His point is that the scribes have perverted the Law by attending only to its letter, while its spirit is the essential thing. Read St. Matthew 5:17-18, noting that in v. 18 "fulfil" means "bring to full value"; the prophets are included here as those who teach righteousness, not as those who predict. Note moreover that v. 18 describes the Law only in its *moral* aspect; has Christ had anything special to say about the *ritual* precepts in the present studies? Explain these verses without referring to Slater's notes. To find any difficulty in v. 18 is to miss seeing that the demands of righteousness today are as great as when Our Lord taught; explain. Now read Slater's notes, observing that he has confused the sense by bringing in the ceremonial law.

Note. Verse 19 is recognized generally by specialists to be a comment of the Evangelist's, which in modern texts might better be printed as a footnote (cf. Study 54). It states the conviction that Jewish Christians were entitled to special rank in the coming Kingdom.

167

Read St. Matthew 7:12, with Slater's comments. How does this verse sum up the results of the Study

of the Sermon on the Mount thus far? Explain how much more is contained in the positive form of the Golden Rule than in the negative form. Describe a person who seeks simply to avoid harming others, and explain what is lacking in such a nature. Does Slater's quotation from Ecclesiasticus ("Wisd. of Sir.") seem a true precedent for Our Lord's formulation?

Note. It is quite true that much of Christ's teaching is paralleled in Rabbinic literature, but there high maxims must be sought in the midst of dreary wastes of commonplaces (or worse). And to know what *not* to say is often as true a test of inspiration as to know what to say; explain and illustrate.

168

Rievew of Studies 163-167.

169

Read the text of St. Matthew 5: 17-18, 20-48, 6: 1-6, 16-18, 7: 1-6, 12 through continuously. This is substantially the original text of the Sermon on the Mount. Note that it begins with a theme and ends with a summary, both of which turn on the phrase "the law and the prophets." All in between is development and application. Make an outline of the passage; this may very profitably be memorized.

Note that Our Lord's teaching is given as the true meaning of "the law and the prophets," in contrast

to the scribes' interpretation; the Mount of the Sermon was meant to supplement, not to contradict Mount Sinai. Is this always recognized?

Note. St. Matthew has enlarged the original contents of the Sermon by adding material drawn from Christ's teaching on other occasions. It was useful to bring all this material together, but the additions have obscured the original plan somewhat. Slater's long note on p. 141 is well worth study.

170

Read St. Matthew 7:13-14 (review Study 126 briefly), with Slater's (excellent) comments. The "narrow gate" is the method of principle, which looks to the heart of every action; the "wide gate" is the method of legalism. Explain this carefully. In modern times the saying is often used to describe belief rather than moral aim; why is this wrong? When may it become entirely false? Yet it can be justified when the belief is of a kind that directly affects moral conduct; explain and illustrate.

171

Read St. Matthew 7:15-20, with Slater's comments. If the first sentence of his note on v. 14 is right, this section does not belong to the orginal version of the Sermon, for its theme is different; explain. But is there any real difficulty in understanding the "false prophets" to be the scribes? Explain the passage in this sense, which is probably original (despite Slater).

In any case it is to be noted that the false prophets are teachers of morals, not of doctrine; has Our Lord had anything to say about doctrine in passages examined in recent studies?

Verse 16 is persistently misquoted, for a heretic may live a most pure life, and a man of rigid orthodoxy may be a Pharisee; illustrate. The representatives of "false prophecy" today, then, are not to be sought among those who teach a merely defective theology, but among those who attack Christian morality in the name of efficiency, etc. Explain and illustrate.

Many scholars think that v. 19 is out of place. Does the order vv. 17, 18, 20, 19 seem any improvement?

172

Read St. Matthew 7: 24-27, with Slater's comments. Is this an allegory or a parable?

Reread the passages listed in Study 169, and follow them with 7: 13-20, 24-27, noting that the new sections form a perfect epilogue for the Sermon.

173

Review of Studies 169-172.

174-175

Read the text of St. Luke 6: 27-38, noting that this section is made up of three little paragraphs, vv 27-31, 32-35, 36-38. What is the theme of each? Read Adeney's comments on these verses, and expand your

notes on St. Matthew's parallels where he seems to add something new.

Compare St. Luke's version with St. Matthew's (Harmony, pp. 47-49), and note any significant divergencies. Observe particularly that in St. Luke there are no references to the scribal interpretations; does the fact that St. Luke was writing for Gentiles perhaps explain this?

Note. The exact relation of St. Luke's and St. Matthew's forms of the Sermon is a very difficult critical problem, with little practical bearing. The student may disregard it.

176

Read St. Luke 6:39-49 (omit v. 46), with Adeney's comments, expanding your notes on St. Matthew where indicated. The two Gospels are here very much alike, except in the concluding parable (Harmony, p. 58), where the differences should be noted.

177

Review Studies 174-176, and make an outline of St. Luke's form of the Sermon; this may profitably be memorized.

178

Read the text of St. Matthew 22:34-40 and compare St. Mark's version rapidly (Harmony, p. 212). Read St. Luke 10:25-28, with Adeney's comments (review Study 155).

It is not often enough observed that the first formulation of the Greatest Commandments came from the lawyer, not from Christ. Yet,—the lawyer believed in these commandments only as two among hundreds of others which he made quite as important in practice; while with Our Lord these two were really central. It is not that Our Lord first formulated these Commandments that is important; it is that He was the first to take them seriously. Explain the difference.

Show how this "Summary of the Law," as Christ meant it to be understood, is a summary of the Sermon on the Mount.

179-180

General review of Studies 144-178.

For Further Study

Bishop Gore, *The Sermon on the Mount.*
Chapters V and VI of *The Man of Nazareth.*

SECTION VII

ADMISSION TO THE KINGDOM

181

The Studies of the preceding Section developed the ideal of the Kingdom's righteousness, the qualities that all its citizens will possess at the Consummation. But was perfect possession of these qualities required by Christ of His disciples? The Sermon on the Mount is sometimes spoken of as "the heart of the Gospel," but this statement requires safeguarding. "Gospel" properly means "good tidings"; but would it be good tidings to be told that we must live wholly up to the Sermon's requirements in order to be saved? In such case, who could escape? Consequently it is perhaps true to say that the Sermon on the Mount is not "Gospel" at all; the good tidings belong elsewhere in Christ's teaching.

The Sermon sets forth rather the standard by which we are to judge ourselves, as the ideal that we wish to attain, as the glimpse of perfection to give us zeal. The Pharisees were blamed not because they fell short of its precepts, but because they did not wish to fulfil its precepts; explain the difference. There is hope for a man who is really looking towards God, even

though he has progressed but a very little way. But it is hard to find hope for a man who is satisfied with a selfish conception of God.

Explain all this in your own terms. Read St. Luke 18:9-14, with Adeney's comments, and explain the application.

182-183

In *St. Paul* review Studies 18-19. Then read St. Luke 18:15-17, with Adeney's comments. Children approach their father simply and naturally without arguing about merit. Just so are we to approach God with a sincere heart. We are to know what His righteousness is like, and how far we fall short of it. We of course are to try to please Him by our acts, but we are not to produce these acts as giving us a claim on salvation. State all this in your own terms, and contrast the Pharisees' attitude. Explain what Our Lord's "good tidings" were.

Note. "Childlike faith" is a moral rather than an intellectual attitude. Unquestioning acceptance of theological doctrine is a most insufficient expression of this virtue; explain.

184

Read St. Luke 7:36-50, with Adeney's comments, paying special attention to his careful note on v. 47. Love is the proof, not the cause, of forgiveness; God's love anticipates ours. Explain. What were Our Lord's "good tidings" here?

Adeney's "Note" after v. 50 should receive attention.

185

Review Study 85, and then read St. Matthew 21 : 28-32, with Slater's comments. Explain how v. 30 states the attitude of the Pharisees; it is not necessary to think of them as gross sinners, merely as men who were satisfied with their own righteousness. Illustrate.

Read St. Matthew 11 : 28-30, with Slater's comments, and explain it as summing up the results of the last Studies.

186

Review of Studies 181-185.

187

Read St. Matthew 5 : 1-12 through, and then reread vv. 3-10, noting that the second clause of each Beatitude simply repeats "theirs is the Kingdom of heaven" in a different wording; explain this in each case. Note that v. 10 completes the cycle by reverting to the orginal wording (v. 3) ; the literary perfection of this should be observed carefully.

Read Slater's comments on vv. 1-3 (with his long note at the beginning of the chapter). The "poor in spirit" are those whose spirit acknowledges their pov-

erty in the things of God. How does this Beatitude bear on the results of Studies 181-185?

Read v. 4, with Slater's comments. Note carefully that the "mourning" has a spiritual quality, that its opposite is "self satisfaction" rather than "joy." When may it be wrong to apply this verse to those in earthly sorrow? Explain and illustrate its correct meaning, with reference to the results of Studies 181-185.

188

Read v. 5. with Slater's comments. The latter are partly irrelevant, for the "earth" here is primarily the future, glorified earth of the Kingdom; explain. And Slater's last illustration is not wholly happy; were the persecuted Puritans precisely "meek"? Show the application of the Beatitude as in the last Study. The application of it to inheritance in the present world has a legitimate side, but this concept need not be investigated now.

Read v. 6, with Slater's comments. There are two contrasts, the hardened wicked and the self satisfied "righteous," and these classes are alike in their irresponsiveness to Christ's ideal. Explain and illustrate. Show the application of this Beatitude, as in the last Study.

Read v. 7, with Slater's comments. The "mercy" is to display itself partly in acts of service, partly in abstaining from harsh judgments. Explain and il-

lustrate, and show the application of the Beatitude as in the last Study.

189

Read v. 8, on which Slater thinks comment needless. The "purity" is sincerity of motive, rather than sinlessness. Read 6:22-23, with Slater's comments, and show the application. Explain the virtue commended and illustrate it. Explain the application of the Beatitude as in Study 187.

Read v. 9, with Slater's comments. "Sons of God" means "members of the Kingdom," exactly as in St. Luke 20:36. This Beatitude stands a little apart from the others, for it was not directed primarily at the scribes (who were generally peaceable enough). Here Our Lord had in mind those Jews who thought they could bring the Kingdom by beginning a war against Rome; in the Dictionary read the article "Zealots," noting down the chief facts. War may be necessary to preserve an ideal from destruction, but violence alone will never establish the Kingdom. Explain and illustrate.

190

Read vv. 10-12, with Slater's comments. The modifications suggested in his note on v. 10 are needless; the persecution was limited to abuse (v. 11), and adherents of Our Lord certainly received abuse enough

during His lifetime (12:24, 10:25). Actual martyrdom may, in fact, be easier to bear than living amidst continual slander and ridicule; explain and illustrate. Verses 11-12 restrict the blessing to followers of Christ, but v. 10 is more general; it covers, perhaps, all who (like the Baptist) had protested against the scribes.

It should be noted carefully that persecution is blessed only when it comes for righteousness' sake. Adherents of narrow and eccentric sects apply the saying to the protests of those who know better, observers of petty practices apply it to the irritation of those whom they annoy. Distinguish between such false applications and the true meaning of the Beatitude. Illustrate the true application in modern conditions.

This Beatitude in its historic setting sums up the others. They who had the qualities of vv. 3-8 could hardly help winning the enmity of Israel's leaders, they who had the quality of v. 9 could hardly help incurring the denunciations of Israel's "patriots." Explain.

191

Read St. Luke 6:20-26, with Adeney's comments, comparing with St. Matthew (Harmony, pp. 42-43). Enlarge your notes on Studies 187-190 where indicated.

Why do the Beatitudes form an admirable introduction to the Sermon on the Mount?

192

Review of Studies 187-191.

193

Read St. Luke 15: 1-10, with Adeney's comments. Our Lord proclaimed the Father's pardon freely, because God cannot be thought less anxious about His children than men are about their petty possessions. Are these stories allegories or parables?

Each religion undertakes to interpret the character of God to man, and each religion is judged ultimately by the character it ascribes to God. The scribes' religion was intensely exclusive (explain), and consequently preached an "exclusive" God, who on the whole is not anxious about most men. Give modern illustrations of such religious systems. How do these parables offer a rebuke to organizations that find satisfaction in ministering only to their own adherents? How do these little parables bear on the necessity of missionary effort? How wide a sense should "missionary" have here?

194-195

Read St. Luke 15: 11-32, with Adeney's comments; this parable is long, and the work should be done slowly.

In the second part of the parable (after v. 24) Adeney has introduced confusion by making the elder

brother represent the Pharisees. Why does v. 31 make this impossible? Moreover the Pharisees would not have uttered the complaint in v. 29; they were apt to think that on the whole God had treated them very well. The truth of the matter is that this story is a parable, and not an allegory. That is, the father does not represent God directly any more than the woman of v. 8 does. The father is simply a human being, and not an extraordinarily benevolent one, as the second part of the parable is designed to show. Our Lord means us to understand that the elder brother's complaint of scanty love is *justified;* is there any conceivable reason why a young man should not have his own friends or have occasional pleasure with them?

Our Lord's point is that the prodigal's return has been a good thing for the father, as well as for the wanderer; the father now learns to appreciate the value of his faithful elder son, which he has taken too much for granted in the past. Explain and illustrate.

Now the moral is;—If a none too generous human father is awakened to love by the return of a lost son, how much more will our perfectly loving Father rejoice over the penitent!

196

Read St. Luke 5:27-32, with Adeney's comments. Show how Our Lord's action here summarizes the results of the last three studies. Read St. Luke 19:1-

10, with Adeney's comments, and treat it similarly. What doctrine of God do these sections teach.

197

Review Study 53, this time centering the attention on Christ's proclamation of forgiveness. The paralytic was probably no stranger to Him, and His absolution consequently was not given at random; explain.

Read St. Luke 6:1-5, with Adeney's comments. His note on v. 5 is correct in emphasizing *"man"* in "son of man." Human need, wherever found, whether in the presence or absence of Christ, justified the breach of the ceremonial Sabbath law. That is, "son of man" here includes David (v. 3) and the disciples (v. 1); if there is any Messianic reference in the phrase it is very indirect. Explain this in your own terms. What doctrine of God is presupposed here? How does it bear on the Father's willingness to receive penitents?

The principle that any ceremonial law must stand aside when it conflicts with real human need is very important. Illustrate from modern conditions.

198

Read St. Luke 6:6-11, with Adeney's comments, and treat it as in the last Study. In connection with Adeney's note on v. 11 reread the text of St. Luke 5:17—6:11 continuously, and note the principle in each of the "five grounds of complaint," especially in

its bearing on the nature of God. The list of the five scenes should be memorized.

199

Review of Studies 193-198.

200

Read St. Luke 8:4-8, 11-15, with Adeney's comments. As nearly all the details of the story have symbolic meaning, this is an allegory. Give an illustration in your own terms of each of the five classes of persons described.

Our Lord offered the message of salvation freely, and taught that God is a Father, who longs to welcome His children. But the offer demands man's cooperation in accepting it; the Father's love is no mere weak amiability. The pursuit of righteousness is open to all, but if anyone is to attain it he must really desire it. Explain.

201

Read St. Luke 14:15-24, with Adeney's comments. How far are the details of this story to be interpreted? Yet it should be noted that the two summonings of vv. 21-23 are certainly meant allegorically (cf. Adeney's note).

The moral here is the same as in the last Study; explain. In addition, in contrast to the sinners (v. 21) and the Gentiles (v. 23), emphasis is laid on "those who were bidden." These were the normal represen-

tatives of Israel's religion, chief priests, scribes, Pharisees, the reputable persons generally. That the message was directed to them primarily was a natural consequence of Our Lord's Messianic vocation, for the Messiah's first duty was of course to Israel. State all this in your own terms. Compare St. Luke 20:9-18 (Study 85), and show that the teaching is the same.

202

Compare St. Luke 14:15-24 in detail with St. Matthew 22:1-10 (the Harmony does not print these passages in parallel), and read Slater's comments on the latter's version. In St. Matthew the story is much more an allegory than in St. Luke; note the "king," his "son," the "marriage feast," and the inappropriateness of v. 7 as an earthly event. Are there any other allegorical touches in St. Matthew? Does his version appear to be a modification of St. Luke's form?

Note. Verses 11-14 in St. Matthew are part of a distinct parable, with a separate moral; why?

203

Read St. Luke 18:18-23, with Adeney's comments. In v. 19 difficulty has arisen through not observing that to Our Lord "good" means more than "sinless"; to Him goodness is an *active* virtue, shedding beneficence on all (give a reference). So perfect goodness is infinite benevolence; "goodness" in this sense can be

perfectly realized only in God. Hence, no human being can be perfectly good, for all human activity is finite; that humanity is so limited does not constitute sin, but it does prevent any human being from being called "good," in the *absolute* sense. Explain this very carefully in your own terms, noting that Our Lord's words point only to the finiteness of His Humanity.

The man asks the way of life. Christ sees that he has unusual gifts (cf. St. Mark 10:21), and offers him far more than he seeks; the words "follow me" are a call to the dignity of the Apostolate. Special endowments, such as this man had, bring with them special responsibilities and make a mediocrity of righteousness impossible; why? And the greatness of the reader's refusal must be measured by the greatness of the call offered him; explain.

Write a brief study of exceptional vocations as determined by exceptional gifts.

204

Read St. Luke 18:24-30, with Adeney's comments. It should be noted that in Palestine at that time a man was called "rich," whom we might think of as having very moderate means; "rich" enough to be spared a struggle for existence. Our Lord speaks from His own experience, for very few wealthy persons had become His disciples. The wealthy are generally satisfied with existing civilization (why?), but Our Lord saw the evils in the civilization which the chosen peo-

ple had developed. Much was wrong, which He asked men to acknowledge and correct.

How far today do protests against our existing civilization originate in the wealthier classes? How large a proportion of priests and missionaries do these classes contribute to the Church? Expand and illustrate further, noting that contentment with things as they are is the great danger wealth brings. Yet, without weakening the force of Our Lord's words, have we not a right to hope that these particular sayings are less applicable today because He has been at work in the world for nearly two thousand years?

In v. 30 the words "in this time" deserve special notice. If this man had accepted the sacrifice Christ asked, thereby accepting the apostleship, would he ever have regretted it? The rewards of serving Christ are by no means confined to the next world; illustrate.

205

Review of Studies 200-204.

206-207

Review of Studies 181-204.

For Further Study

Compare at the end of Section II.

SECTION VIII

THE LIFE OF THE KINGDOM

208

Read St. Luke 11 : 14-20, with Adeney's comments. Explain and illustrate the argument in vv. 17-18. In v. 19 the point is, "Any of your exorcists will tell you that exorcism by Beelzebub is absurd." That is, Christ's opponents attacked Him with an argument impossible on its very face, thereby showing their insincerity.

For present purposes v. 20 is the important saying, because of its phrase, "the Kingdom of God is come upon you." In the complete sense the Kingdom is future and always must be future, so long as the present age continues. Yet it was about to manifest itself on earth in a very real form within Our Lord's own generation. And the preliminary forces of that manifestation were already at work during the Ministry; they were visible as the powers that centered in Christ. That is, what He did was bound up intimately with the power of the Kingdom, it was beginning to show its supernatural life through Him. Therefore, in a very partial but very true sense, the Kingdom was already present.

Explain this in your own terms. What importance has it for Christ's Messianic self consciousness?

(Note that the Messiah's work was to initiate the forces of the Kingdom.) Observe particularly the phrase "finger of God" in v. 20.

209

Review Studies 74-75, 118, 132-133, and explain how the various forms in which the prediction of the Kingdom were realized ca. 70 A. D. were all finding their first expression through Our Lord.

Destiny may seem to occur suddenly, but the catastrophe is only the result of (perhaps silent) forces set in action long before. Illustrate, and explain the application here.

210

Read St. Luke 11 : 21-23, with Adeney's comments. Explain the application of vv. 21-22 to the situation. This consciousness of Our Lord that He is stronger than Satan is of the utmost importance among His sayings about Himself; explain.

Why is verse 23 true? Contrast it with 9 : 50. The latter verse refers to external acts, the present one to moral disposition; explain and illustrate.

Read St. Luke 11 : 24-26, with Adeney's comments. He does not quite bring out the force of the parable, which is addressed to the people, enthusiastic at the beginning of the Ministry,—and then dropping back into an indifference that acquiesced in the Crucifixion. This is one of Our Lord's sharpest denunciations, but

it describes a simple fact; no people (and, similarly, no individual) is so hopeless as the one that has fallen away after making a good beginning. Explain and illustrate.

211

Read St. Luke 8:19-21, with Adeney's comments. The situation is explained in St. Mark 3:20-21 (read these verses); Our Lord's rebuke comes from His family's well meant attempt to interfere with His work. Their act was perhaps not sinful, for it was based on love for Him, but at that moment they showed a lack of the insight He demanded. Explain the scene.

For present purposes verse 21 is the important saying. Despite the empty praise or the hostility of most of the people, Christ had succeeded in winning a circle of faithful disciples, who really "heard the word of God" and tried to do it. These disciples must be distinguished from the Apostles, who followed Christ everywhere. The Gospels, unfortunately, do not tell us much about this larger group, who believed in Our Lord, but who continued to live at home. It seems, however, to have been rather more numerous than we think; it was from it that the "five hundred brethren" of I Corinthians 15:6 were gathered together to see the Risen Lord. And it is to this group that Christ gives the highest praise that can be earned by human beings; by their share in God's righteousness they had

become Christ's "brothers and sisters." That is, a son of God (St. Matthew 5:45) is essentially kin to the Son of God. Cf. Studies 153-154.

Summarize the above in your own terms. Read St. Luke 11:27-28, and explain the similarity of the moral.

Note. Historic Western Christianity seems to have lost something by the wholly unique position given the Blessed Virgin; whatever may have been her blessings quantitatively, in quality Our Lord definitely speaks of others being his "mother."

212

Read St. Luke 10:1-16, with Adeney's comments. Review Study 94. In the present passage not too much time should be spent on details. The disciples here are sent out into friendly country, for no great distances, where the language offers no difficulty, into places where hospitality can be taken for granted. Hence they need carry nothing superfluous. Why is such simplicity impossible for modern missionaries? Our Lord's command is, "Enough, but not too much"; how can this be violated today in either direction?

Note particularly the partially present sense of "Kingdom" in vv. 9 and 11. Explain it from Study 208, observing that what is there said of Christ is here extended partly to the disciples. How does Study 211 help explain this?

How does Study 211 bear on v. 16? But observe that this verse applies only to those whom Our Lord

had trained in person, and whose message He had approved in detail. Does it apply fully to any clergyman today because he holds official credentials? Why does it apply to the mind of the Church as a whole?

213

Review of Studies 208-212. Expand your account of Our Lord's Messiahship (Study 109) with the new material.

214

Read St. Luke 10:17-20, with Adeney's comments, noting his first sentence on v. 18 with especial care. The mission of these disciples was the most crucial moment of the Ministry, for it was the test of Our Lord's success in making His work lasting. If He should be crucified without leaving consecrated followers, His work would have failed; explain. And so He watched them in spirit, as they went out,—and they succeeded. It did not seem very much, the cure of a few sick persons. But that faith in Christ had given men such power meant everything; Christ's work was permanent and Satan's rule over the world was broken. State this very fully in your own words.

Explain v. 19 as a prediction of the faithful soul's certain victory over evil.

Note the exhortation to humility in v. 20; in themselves spiritual gifts are nothing, but as signs of a right relation to the Father they are everything. This verse brings in a very important new idea; the future Kingdom has citizens who are already on earth. At

this moment the concept of the Kingdom becomes in part the concept of the Church; *this day was the birthday of the Church.* Explain carefully.

215-216

Review Study 214 ,and show how vv. 17-20 explain Christ's joy in v. 21. Read vv. 21-22, with Adeney's comments, and show their appropriateness to the occasion, how this supreme moment explains the unique language in v. 22. Verse 21 is an outburst of profound relief. Our Lord's efforts among His people had been tremendous and unceasing. And His success among Israel's natural leaders had been almost nothing. Cf. Isaiah 29: 14.

In v. 22 "all things" include the powers exhibited in v. 17 as well as the "knowledge," but power comes from such knowledge; explain. The second clause of v. 22 centers in Christ's Messiahship; this had been so different from men's expectations that no man really understood it,—not even the disciples (give references).

But he who fails to see Christ's righteousness shows by this very fact that he does not know God (clause 3). Explain this, and show its application to Our Lord's relations with the scribes, who claimed to know God intimately. The final clause of the verse should now be clear; explain it, and then paraphrase vv. 21-22 about His claims?

How do these verses help explain Our Lord's silence about His claims?

Read vv. 23-24, with Adeney's comments, and show their application here.

217

Review of Studies 214-216. These Studies deserve the closest attention. The argument underlying the section studied is:—Through Christ's teaching we come to know righteousness. So we come to know God. And this knowledge brings with it an understanding of Christ,—and so of His unique relation to God. From this knowledge flows all spiritual power. This is the heart of Christianity.

Expand your account of Our Lord's Messiahship (Study 213) with the new material.

Note. Our Lord does not discuss those who have had no opportunity of knowing Him.

218

Read St. Luke 13:18-21, with Adeney's comments. Why are these two little parables not allegories? In what sense do they assert that the Kingdom is present (mention Christ's teaching, His powers, the disciples' faith, the disciples' powers)? In what sense do they assert its growth?

But note very carefully that these parables do not directly contemplate a growth that will continue for centuries; the plant is a mustard shrub, not an oak, while leaven works in a few hours. So the conversion of all mankind is not directly in point, but rather such a condition of the world as will enable God to act (to

punish, as well as to reward). Once more the period around 70 A. D. is primarily in view. Explain.

Of course the first fulfilment around 70 A. D. was only partial, and so the principle reapplies. So the growth, as a matter of fact, does go on through centuries and millenia. But this is an *application* of the principle of the parable, not a direct interpretation of it; explain the difference. How the future will complete the fulfilment we do not yet know.

Read St. Mark 4: 26-29. So long as no attempt is made to allegorize this parable (as by asking, "Whom does the man represent?") it will present no difficulty. Its teaching is the same as that above; explain.

219

Thus far the Kingdom of God, when spoken of as present, is the power of God operating in the world in the manifestations of Our Lord or in the efforts of the disciples. So in this sense, if the Kingdom is identified with the Church, it is with the "spiritual" Church alone. Explain this in your own terms.

Now read St. Matthew 13: 24-30, 36-43, with Slater's comments. Why is this an allegory, rather than a parable? Note particularly the word "Kingdom" in v. 41; in what sense is the Church now indentified with the Kingdom? Read St. Matthew 13: 47-50, with Slater's comments, and show that the teaching is the same. Read St. Matthew 22: 11-14, with Slater's comments, and show that the teaching is again the same.

That is, the Kingdom is primarily future (the triumphant Church), but the name can be applied also to the preliminary forces of this future Kingdom (the spiritual Church), and so to the organization within which these forces are normally manifested (the visible Church). The student should fix these stages in mind.

Note 1. For the individual soul the Kingdom of course will be realized in a very true sense after a happy death (the expectant Church).

Note 2. It is worth note that all the indentifications of the Kingdom with the visible Church are in the First Gospel.

220

Read St. Matthew 7:21-23, 24:10-14, with Slater's comments. What theme have these passages in common, and how does it apply as a warning to members of the visible Church? Without the righteousness of Christ there is no share in His true Kingdom; explain and illustrate.

The other side of the picture is in St. Matthew 5:13-16; read these verses with Slater's comments (cf. Study 66). Sharing in Christ's Kingdom and its powers brings responsibility; why? It is our duty to act as salt, to keep the world from decay (v. 13); is this verse always quoted in the correct sense? It is our duty to act as light to keep the world from darkness; to use every effort to make what is good in us

tell (vv. 14-15). How does the virtue here enjoined differ from the vanity that seeks vain show?

Verse 16 is most familiar. When used to stir up alms-giving the point is:—"Give the Church means to make the Gospel spread." Explain, showing what misunderstanding of the passage is to be avoided.

221

The course will be concluded with certain miscellaneous passages on the duty of the Kingdom's citizens. Read St. Matthew 20: 1-16, with Slater's comments, noting particularly on v. 15 the sentence beginning, "At the same time." This parable was addressed by Our Lord exclusively to disciples, probably in answer to one of their frequent discussions about who was greatest (give a reference). In the parable (which must on no account be allegorized) a generous employer presents some of his laborers with extra pay, without depriving the others of anything due them. When the latter complain he asks them simply, "Are you envious because I am generous?" Tell the story in your own words.

The moral is:—The rewards God gives us are so generous, that we should be most ungrateful if we complain that others receive more. A modern Jewish scholar speaks of this parable as one of the most perfect, because of its attack on the doctrine of earned merit; explain.

Scholars agree generally that the last clause of v. 16

is out of place, and that it does not express the moral of the parable; why?

222

Read St. Luke 9:46-50, with Adeney's comments. Note that v. 48 does not speak of "becoming as little children," but of "receiving little children." The thought is missionary; spiritual care of a little child is care for Christ,—and than this there is nothing greater. In concrete terms, the greatest pastor of souls, with enormous work and many assistants, has no reason to boast of superiority to the humblest teacher of an infant class. Explain. How does this section carry on the theme of the last Study? Cf. Study 208.

The connection between vv. 48 and 49 is based on the theme "work for Christ." As the humblest teacher inside the Church is entitled to all respect, so the humblest sincere worker outside the Church is entitled to all courtesy and help. How can this rule be violated? Under what circumstances of aggression does it cease to be applicable? Does Our Lord say that this unknown exorcist stands on as high a footing as His disciples?

223

Review of Studies 218-222.

224-225

Read the text of St. Luke 12:13-32 continuously; the passage is a unit and the connection of its various parts should be noted carefully. Reread vv. 13-21,

with Adeney's comments, giving special care to his note on v. 15. The parable in vv. 16-21 is entirely without allegorical features; explain. Sum up its moral in your own terms. Read vv. 22-32, with Adeney's comments, and review Study 43, showing its application. Observe particularly Adeney's notes on "thought" (v. 22), "stature" (v. 25), and "lilies" (v. 27); what misconceptions does he correct? Show how v. 32 sums up the entire discussion.

Write a short study of "Christian serenity," being careful to distinguish this virtue from mere stoical indifference.

226

Read St. Luke 11:5-13, with Adeney's comments. Verse 11 is a perfect statement of the doctrine of prayer; expand it, noting that Christ does not say that the Father always gives the *identical* gift prayed for. The saying may be reversed effectively, "If a son ask for a stone, will his father not rather give him bread?" Can this be applied to our prayers and to our disappointment in the form the answers sometimes take?

Otherwise treat this section as in the preceding Study.

227

Read St. Luke 17:1-10, with Adeney's comments. In v. 10 some very ancient authorities omit the word "unprofitable"; does this seem any improvement?

This section is composed of three little paragraphs dealing with "forgiveness," "faith" and "humility"; show the limits of each. How far does possession of these three virtues describe the character of an ideal disciple? Is anything lacking?

228-229

Compare in detail St. Matthew's and St. Luke's forms of the Lord's Prayer (Harmony, pp. 50-51). Study carefully Adeney's comments on St. Luke 11:1-4 and Slater's on St. Matthew 6:9-13. Combine their statements as far as possible into a brief commentary of your own.

These commentators differ as to the interpretation of "Thy Kingdom come"; which interpretation do you prefer? This petition does not differ except in wording from "Thy will be done"; explain the identity of meaning. Adeney's explanation of "daily" is very accurate. In Aramaic "sins" and "debts" were doubtless the same word, just as Aramaic did not distinguish between "Father" and "Our Father."

Note carefully that St. Luke's shorter form of the Prayer contains everything in St. Matthew's version, although in a more compact wording.

230

Review of Studies 224-229.

231-232

Review of Studies 208-229.

233-234

General Review of Sections I-II.

235-236

General Review of Sections III-IV.

237-238

General Review of Sections V-VI.

239-240

General Review of Sections VII-VIII.

For Further Study

Compare at the end of Section II. The entire contents of Adeney's and Slater's commentaries may be read, and they may be supplemented with great advantage by the volume on St. Mark in the same series (by Dr. S. D. F. Salmond).

If Denney's *Jesus and the Gospel* was not read where it was indicated at the end of Section V, the student should now procure this book and work through the pages indicated, comparing the conclusions with those of the present course.

INDEX

References are not given to passages that receive only incidental mention in the Studies.

	STUDY
Deuteronomy	
28:1–14	7
Psalms	
74	2
Isaiah	
1:24–28	9
2:1–12	5, 11
4:2–6	9
9:6–7	13
11:1–5	13
33:17–24	9
40	1
60:1–14	11
65:18–25	9
66:18–21	11
Jeremiah	
23:5	13
31:31–34	9
46:10–12	5
Ezekiel	
30:1–19	3
34:23	13
36:22–31	9
39	3
47:6–14	8
Daniel	
7	18
Joel	
2:1–11	3
Amos	
1:1–2:9	5
3:9–15	5
5:18–24	5
6:1–8	5
9:11–15	8
Obadiah	
vv. 15–16	5
Micah	
4:1–4	11
5:2–4	13
Zephaniah	
1–2	4
3:14–20	8
Zechariah	
2:11	8
8:1–8	11
8:22–23	11
9:9–10	13
14:16–19	11

	STUDY
II Esdras	
5:1–13	131
7:30–44	15
7:88–99	15
11	131
13:1–12	17
St. Matthew	
5	
1–4	187
5–7	188
8–9	189
10–12	190
13–16	66, 220
17–20	166
21–22	160
23–26	161
27–30	157
33–37	147–149
38–42	151
43–48	153
6	
1–6	163
9–13	228
16–18	163
22–23	189
7	
1–5	164
6	163
12	167
13–14	170
15–20	171
21–23	220
24–27	172
10:16–23	140
11:28–30	185
13:24–30	219
13:36–43	219
13:47–50	219
16:16–20	72
20:1–16	221
20:20–28	81
21:28–32	185
22:1–10	202
22:11–14	219
22:34–40	178
23:16–22	146
24:10–14	220
24:33–36	140
25:1–13	127
26:59–66	101–103
27:1–2	105
St. Mark	
3:20–21	211
4:26–29	218
13	136–139
St. Luke	
1	
46–53	23
67–79	24
2	
10–11	25
25–38	25
40–51	39
52	38
3	
1–2	30
3–6	31

	STUDY
7–9	32
10–14	33
15–20	35
21–22	37
4	
1–2	42
3–4	43
5–8	44
9–12	45
18–19	50
31–37	48
38–39	51
40–41	50
42–43	51
5	
14–16	51
17–26	53
27–32	196
33–39	54
6	
1–5	197
6–11	198
20–26	191
27–38	174
39–49	176
7	
1–10	59
18–23	60
24–28	62
29–35	64
36–50	184
8	
4–8	200
11–15	200
19–21	211
9	
18–22	71
23–27	73
28–36	79
46–50	222
10	
1–16	212
17–20	214
21–24	215
25–28	178
29–37	155
11	
1–4	228
5–13	226
14–20	208
21–26	210
29–32	65
33–36	66
12	
13–32	224
35–40	118
41–48	120
49–53	67
54–59	123
13	
1–9	124
18–21	218
22–30	126
31–35	68
14	
15–24	201
15	
1–10	193
11–32	194

CBN Web Publishing
Library
www.

	STUDY
17	
1–10	227
20–21	134
22–37	129–33, 139
18	
1–8	134
9–14	181
15–17	182
18–23	203
24–30	204
35–43	82
19	
1–10	196
29–40	83
20	
1–18	85
41–44	86
22	
1–13	87
14–18	88
19–20	89
21–30	91
31–34	93
35–38	94
39–46	95
47–65	97
66–71	100
67–69	102
70–71	103
23	
1–16	106
26–38	107
39–49	108

71833
232.95
Ea 79t
Easton, B.S.
Christ and His teaching
Crp 1
1922
26 My '23
4-30-52
232.95
Ea 79t
Crp 1
10 FEB 1928
71833

Y0-CCF-741